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PERSONAL NARRATIVE
OF TRAVELS
TO THE
EQUINOCTIAL REGIONS
OF THE

New Continent,

During the Years 1799—1804.

BY

ALEXANDER DE HUMBOLDT,

AND

AIME BONPLAND ;

WITH MAPS, PLANS, &c.

Written in French by

ALEXANDER DE HUMBOLDT,

And Translated into English

By HELEN MARIA WILLIAMS.

In 2 vols. 8vo.

[The jealous policy of the Spanish government having limited the travellers in its American colonies to privileged natives of Spain, no parts of the world are less known than the vast regions composing those colonies; at the same time that no countries are more interesting to naturalists, geologists, and philosophers. It would be superfluous to describe the superior pretensions of M. DE HUMBOLDT to gratify in the most ample manner the strongly-excited curiosity of the public on the various topics which these colonies present, his ardour in the pursuit of science having commanded our repeated eulogies, and excited the admiration of all his contemporaries. The extracts themselves will justify our taste in submitting so many of them to our readers.]

THE AUTHOR'S VIEWS.

I HAD in view a double purpose in the travels, of which I now publish the historical narrative. I wished to make known the countries I had visited; and to collect such facts as are fitted to elucidate a science, of which we have possessed scarcely the outline, and which has been vaguely denominated *natural history of the world, theory of the Earth, or physical geography*. The last of these two objects seemed to me the most important. I was passionately devoted to botany, and certain parts

MONTHLY MAG. No. 264.

of zoology, and I flattered myself that our investigations might add some new species to those which have been already described; but, preferring the connection of facts, which have been long observed, to the knowledge of insulated facts, although they were new, the discovery of an unknown genus seemed to me far less interesting than an observation on the geographical relations of the vegetable world, on the migration of the social plants, and the limit of the height which their different tribes attain on the flanks of the Cordilleras.

The natural sciences are connected by the same ties that link all the phenomena of nature. The classification of the species which we ought to consider as the fundamental part of botany, and the study of which is become more attractive and more easy by the introduction of natural methods, is to the geography of plants, what descriptive mineralogy is to the indication of the rocks which constitute the exterior crust of the globe. To comprehend the laws which are observed in the position of these rocks, and determine the age of their successive formations, and their identity in the most distant regions, the geologist ought to be previously acquainted with the simple fossils, which compose the mass of mountains, and of which the names and character are the object of oryctognostical knowledge. It is the same with that part of the natural history of the globe, that treats of the relations the plants have to each other, with the soil whence they spring, or the air which they inhale and modify. The progress of the geography of plants depends in a great measure on that of descriptive botany; and it would be injurious to the advancement of the sciences to attempt rising to general ideas, in neglecting the knowledge of particular facts.

Journeys by land are attended with considerable difficulty in the carriage of instruments and collections, but these difficulties are compensated by real advantages, which it would be useless to enumerate. It is not by

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sailing

sailing along the coast, that we can discover the direction of the chains of mountains, and their geological constitution, the climate of each zone, and its influence on the forms and the habits of organized beings. In proportion to the breadth of the continents, the greater is the display on the surface of the soil, of the richness of the animal and vegetable productions; the more distant the central chain of mountains from the shores of the ocean, the greater variety we find, in the bosom of the earth, of those stony strata, the regular succession of which unfolds to us the history of our planet. In the same manner, as every being considered apart is impressed with a particular type, we find the same impression in the arrangement of brute matter organized in rocks, in the distribution and mutual relations of plants and animals. The great problem of the physical description of the globe, is the determination of the form of these types, the laws of their relations with each other, and the eternal ties which link the phenomena of life, and those of inanimate nature.

HIS COLLECTIONS.

The maritime war, during our abode in America, having rendered the communications with Europe very uncertain, we found ourselves compelled, in order to diminish the chance of losses, to form three different collections. Of these, the first was embarked for Spain and France, the second for the United States and England, and the third, which was the most considerable, remained almost constantly under our eyes. Towards the close of our expedition, this last collection formed forty-two boxes, containing an herbal of six thousand equinoctial plants, seeds, shells, insects, and, what had hitherto never been brought to Europe, geological specimens from the Chimborazo, New Grenada, and the banks of the river of the Amazons.

After the journey to the Orinoco we left a part of these objects at the island of Cuba, in order to take them on our return from Peru to Mexico. The rest followed us during the space of five years, on the chain of the Andes, across New Spain, from the shores of the Pacific Ocean to the West Indian seas. The conveyance of these objects, and the minute care they required, occasioned us such embarrassments as would scarcely be conceived, by those even who have traversed the

most uncultivated parts of Europe. Our progress was often retarded by the threefold necessity of dragging after us, during expeditions of five or six months, twelve, fifteen, and sometimes more than twenty loaded mules, exchanging these animals every eight or ten days, and superintending the Indians who were employed in leading so numerous a caravan. Often, in order to add to our collections of new mineral substances, we found ourselves obliged to throw away others, which we had collected a considerable time before. These sacrifices were not less painful than the losses which we accidentally made. Sad experience taught us, but too late, that, from the sultry humidity of the climate, and the frequent falls of the beasts of burden, we could preserve neither the skins of animals too hastily prepared, nor the fishes and reptiles placed in phials filled with alcohol. I have thought proper to enter into these details, which, although little interesting in themselves, prove that we had no means of bringing back, in their natural state, many objects of zoology and comparative anatomy, of which we have published descriptions and drawings. Notwithstanding some obstacles and the expense occasioned by the carriage of these articles, I had reason to applaud the resolution I had taken before my departure, of sending to Europe the duplicates only of the productions we had collected. I cannot too often repeat, that, when the seas are infested with privateers, a traveller can be sure only of the objects in his own possession. A very small number of the duplicates, which we shipped for the ancient continent during our abode in America, were saved; the greater part fell into the hands of persons unknown to science. When a ship is condemned in a foreign port, boxes containing only dried plants or stones, far from being sent to the scientific men to whom they are addressed, remain consigned to oblivion. Some of our geological collections taken in the Southern Ocean had, however, a happier fate. We were indebted for their preservation to the generous activity of Sir Joseph Banks, President of the Royal Society of London, who, amidst the political agitations of Europe, has unceasingly laboured to strengthen the ties by which are united the scientific of all nations.

CURRENTS OF THE ATLANTIC.

The 9th of June, latitude $39^{\circ} 50'$, and longitude $16^{\circ} 10'$ west of the meridian of the observatory of Paris, we began to feel the effects of the great current, which from the Azores directs itself towards the straits of Gibraltar, and the Canary Islands. Comparing the place of our ship deduced from Berthoud's time-keeper with the pilot's reckoning, I was able to discover the smallest variations in the direction and velocity of the currents. From 37° to 30° of latitude, the vessel was sometimes carried, in twenty-four hours, from eighteen to twenty-six miles to the east. The direction of the current was at first E. by S. but nearer the straits it became due east. Capt. Mackintosh, and one of the most distinguished navigators of our time, Sir Erasmus Gower, have noticed the modifications of this movement of the waters at different seasons of the year. Several pilots who frequent the Canary Islands have found themselves on the coasts of Lancerotte, when they expected to make good their landing on the Isle of Teneriffe. M. de Bougainville, in his passage from Cape Finisterre to the Canary Islands, found himself in sight of the Isle of Ferro, 4° more to the east than his reckoning indicated.

The current which is felt between the Azores, the southern coasts of Portugal, and the Canary Islands, is commonly attributed to that tendency towards the east, which the straits of Gibraltar impress on the waters of the Atlantic Ocean. M. de Fleurieu, in notes added to the voyage of Capt. Marchant, observes even that the Mediterranean losing, by evaporation, more water than the rivers can supply, causes a movement in the neighbouring ocean, and that the influence of the Straits is felt at the distance of six hundred leagues. Without derogating from the sentiments of esteem which I owe to this celebrated navigator, from whose works I have derived much instruction, I may be permitted to consider this important object in a far more general point of view.

When we cast our eyes over the Atlantic, or that deep valley which divides the western coasts of Europe and Africa from the eastern coasts of the new continent, we distinguish a contrary direction in the motion of the waters. *Between the tropics, especially*

from the coasts of Senegal to the Caribbean sea, the general current, that which was earliest known to mariners, flows constantly from east to west. This is called the equinoctial current. Its mean rapidity, corresponding to different latitudes, is nearly the same in the Atlantic and in the Southern Ocean, and may be estimated at nine or ten miles in twenty-four hours, consequently from 0.59 to 0.65 of a foot every second! In those latitudes the waters run towards the west, with a velocity equal to a fourth of the rapidity of the greater part of the large rivers of Europe. The movement of the ocean, in a direction contrary to that of the rotation of the globe, is probably connected with this last phenomenon, only as far as the rotation changes the polar winds, which, in the low regions of the atmosphere, bring back the cold air of the high latitudes towards the equator, into trade winds. To this general impulsion, which these trade winds give the surface of the seas, we must attribute the equinoctial current, the force and rapidity of which are not sensibly modified by the local variations of the atmosphere.

THE GULF STREAM.

The equinoctial current drives the waters of the Atlantic towards the coasts inhabited by the Mosquito Indians, and towards those of Honduras. The New Continent, stretching from south to north, forms an obstruction to this current. The waters are carried at first to the north-west, and, passing into the gulf of Mexico through the strait which is formed by False Cape and Cape St. Antonio, follow the bendings of the Mexican coast, from Vera Cruz to the mouth of the Rio del Norte, and thence to the mouths of the Mississippi, and the shoals to the west of the southern extremity of Florida. Having made this vast circuit to the west, the north, the east, and the south, the current takes a new direction towards the north, and throws itself with impetuosity into the Gulf of Florida. I there observed, in the month of May, 1804, in the 26th and 27th degrees of latitude, a celerity of eighty miles in twenty-four hours, or five feet every second, though at this period the north wind blew with great violence. At the end of the Gulf of Florida, in the parallel of Cape Canaveral, the Gulf-stream, or current of Florida, runs to the north-east. Its rapidity resembles that of a torrent, and is sometimes five miles an hour. The pilot may judge, with

some certainty, of the error of his reckoning, and of the proximity of his approach toward New York, Philadelphia, or Charles-town, when he reaches the edge of the stream; for the elevated temperature of their waters, their strong saltness, indigo-blue colour, and the shoals of sea-weed which cover the surface, as well as the heat of the surrounding atmosphere, sensible even in winter, all indicate the Gulf-stream. Its rapidity diminishes towards the north, at the same time that its breadth increases, and the waters cool. Between Cayo Biscaino and the bank of Bahama, the breadth is only 15 leagues, whilst in the latitude of 28 degrees and a half it is 17, and in the parallel of Charles-town, opposite Cape Henlopen, from 40 to 50 leagues. The rapidity of the current is from three to five miles an hour, where the stream is the narrowest, and is only one mile as it advances towards the north. The waters of the Mexican Gulf, forcibly drawn to the north-east, preserve their warm temperature to such a point, that at 40 and 41 degrees of latitude I found them at 22.5° (18° R.), when, out of the current, the heat of the ocean at its surface was scarcely 17.5° (14° R.). In the parallel of New York and Oporto, the temperature of the Gulf-stream is consequently equal to that of the seas of the tropics in the 18th degree of latitude; as, for instance, in the parallel of Porto Rico, and the islands of Cape Verd.

To the east of the port of Boston, and on the meridian of Halifax, under $41^{\circ} 25'$ of latitude, and 67° of longitude, the current is near 80 leagues broad. From this point it turns suddenly to the east, so that its western edge, as it bends, becomes the western limit of the running waters, skirting the extremity of the great bank of Newfoundland, which Mr. Volney ingeniously calls the bar of the mouth of this enormous sea river. The cold waters of this bank, which according to my experiments are at the temperature of 8.7° or 10° (7° or 8° R.) present a striking contrast with the waters of the torrid zone, driven to the north by the Gulf-stream, the temperature of which is from 21° to 22.5° (7° to 8° R.)

From the bank of Newfoundland, or from the 52d degree of longitude to the Azores, the Gulf-stream continues its course towards the east, and the east-south-east. The waters still preserve a

part of the impulsion they have received near a thousand leagues distance, in the straits of Florida, between the Isle of Cuba, and the shoals of Tortoise Island. This distance is double the length of the course of the river of the Amazons, from Jaen, or the Straits of Manseriche, to Grand-Para. On the meridian of the isles of Corvo and Flores, the most western of the group of the Azores, the breadth of the current is 160 leagues. When vessels, on their return from South America to Europe, endeavour to make these two islands to rectify their longitudes, they constantly perceive the motion of the waters to the south-east. At the 33d degree of latitude the equinoctial current of the tropics is in the near vicinity of the Gulf-stream. In this part of the ocean we may in a single day pass from waters that flow towards the west, into those which run to the south-east or east-south-east.

From the Azores the current of Florida turns towards the Straits of Gibraltar, the Isle of Madeira, and the group of the Canary Islands. The opening of the pillars of Hercules has no doubt accelerated the motion of the waters towards the east.

We may in this point of view assert, that the strait, by which the Mediterranean communicates with the Atlantic, produces its effects at a great distance; but it is probable also that without the assistance of this strait the vessels which sail to Teneriff would be driven to the south-east by a cause, which we must seek on the coasts of the New World. Every motion is the cause of another motion in the vast basin of the seas, as well as in the aerial ocean. Pursuing the currents to their most distant sources, and reflecting on their variable celerity, sometimes decreasing, as between the Gulf of Florida and the bank of Newfoundland; at other times augmenting, as in the neighbourhood of the Straits of Gibraltar, and near the Canary Islands, we cannot doubt but the same cause which drives the waters to make the circuitous sweep of the Gulf of Mexico, agitates them also near the Isle of Madeira.

VELOCITY OF THE CURRENTS.

Between the parallels of 11 and 43 degrees, the waters of the Atlantic are drawn by the currents into a continual whirlpool. Supposing that a particle of water returns to the same place from which it departed, we can estimate,

mate, from our present knowledge of the swiftness of the currents, that its circuit of 3800 leagues is not terminated in less than two years and ten months. A boat, which may be supposed to receive no impulsion from the winds, would require thirteen months from the Canary islands to reach the coasts of Carracas, ten months to make the tour of the gulf of Mexico and reach Tortoise Shoals opposite the port of the Havannah, while forty or fifty days might be sufficient to carry it from the straits of Florida to the bank of Newfoundland. It would be difficult to fix the rapidity of the retrograde current from this bank to the coasts of Africa; estimating the mean velocity of the waters at seven or eight miles in twenty-four hours, we find ten or eleven months for this last distance. Such are the effects of this slow but regular motion, which agitates the waters of the ocean. Those of the river of the Amazons take nearly forty-five days to flow from Tomependa to Grand Para.

RECORDED PHENOMENA.

In 1770 a small vessel laden with corn, and bound from the Island of Lancerotte to Santa Cruz, in Teneriff, was driven to sea, while none of the crew were on board. The motion of the waters from east to west carried it to America, where it went on shore at La Guayra, near Carracas.

Whilst the art of navigation was yet in its infancy, the gulf-stream furnished the genius of Christopher Columbus with certain indications of the existence of western regions. Two corpses, the features of which indicated a race of unknown men, were thrown on the coasts of the Azores, towards the end of the 15th century. Nearly at the same period, the brother-in-law of Columbus, Peter Correa, governor of Porto Santo, found on the strand of this island pieces of bamboo of an extraordinary size, brought thither by the western currents. These corpses and the bamboos attracted the attention of the Genoese navigator, who conjectured that both came from a continent situate towards the west; we know at present that in the torrid zone the trade-winds and the current of the tropics are in opposition to every motion of the waves in the direction of the earth's rotation. The productions of the new world cannot reach the old but by the very high latitudes, and in following the direction

of the current of Florida. The fruit of several trees of the Antilles are often thrown on the coasts of the Isle of Ferro and Gomera. Before the discovery of America the Canarians considered these fruits as coming from the enchanted isle of St. Borondon, which, according to the reveries of the pilots, and certain legends, was placed towards the west in an unknown part of the ocean, buried, as was supposed, in eternal fogs.

The arm of the Gulf-stream, which in the 45th and 50th degrees of latitude, runs from the south-west to the north-east towards the coasts of Europe, deposits every year on the western coasts of Ireland and Norway the fruit of trees, which belong to the torrid zone of America. On the shores of the Hebrides we collect seeds of *mimosa scandens*, of *dolichos urens*, of *guilandina bonduc*, and several other plants of Jamaica, the isle of Cuba, and of the neighbouring continent. The current carries thither also barrels of French wine, well preserved, the remains of the cargoes of vessels wrecked in the West Indian seas. To these examples of the distant migration of the vegetable world, others no less striking may be added. The wreck of an English vessel, the *Tilbury*, burnt near Jamaica, was found on the coasts of Scotland. On these same coasts various kinds of tortoises are sometimes found, that inhabit the waters of the Antilles. When the western winds are of long duration, a current is formed in the high latitudes, which runs directly towards the east-south-east, from the coasts of Greenland and Labrador, as far as the north of Scotland. Wallace relates, that twice, in 1682 and 1684, American savages of the race of the Esquimaux, driven out to sea in their leathern canoes, during a storm, and left to the guidance of the currents, reached the Orcades. This last example is so much the more worthy of attention, as it proves at the same time how, at a period when the art of navigation was yet in its infancy, the motion of the waters of the ocean would contribute to disseminate the different races of men over the face of the globe.

THE CAUSES OF CURRENTS.

In reflecting on the causes of the currents, we find that they are much more numerous than is generally believed; for the waters of the sea may

be put in motion by an external impulse, by a difference in heat and saltiness, by the periodical melting of the polar ice, or by the inequality of the evaporation, which takes place in different latitudes. Sometimes several of these causes concur to the same effect, and sometimes they produce effects that are contrary. Winds that are light, but which, like the trade winds, are continually acting on the whole of a zone, cause a real movement of transition, which we do not observe in the heaviest tempests, because these last are circumscribed within a small space. When, in a great mass of water, the particles placed at the surface acquire a different specific gravity, a superficial current is formed, which takes its direction towards the point where the water is coldest, or that which is most saturated with muriat of soda, sulphat of lime, and with muriate or sulphate of magnesia. In the seas of the tropics we find that at great depths the thermometer marks 7 or 8 centesimal degrees. Such is the result of the numerous experiments of Commodore Ellis and of M. Peron. The temperature of the air in those latitudes being never below 19 or 20 degrees, it is not at the surface that the waters can have acquired a degree of cold so near the point of congelation, and of the maximum of the density of water. The existence of this cold strata in the low latitudes is an evident proof of the existence of an inferior current, which runs from the poles towards the equator; it also proves that the saline substances, which alter the specific gravity of the water, are distributed in the ocean, so as not to annihilate the effect produced by the differences of temperature.

In fact, if the mean saltiness of the sea was 0.005 greater under the equator than in the temperate zone, as several naturalists pretend, a current at the bottom, from the equator towards the pole, would be the result: for 0.005 produce a difference of density of 0.0017, while, according to the tables of Hallstrom, a refrigeration of 16 centesimal degrees, between the 20th and 4th of temperature, causes only a change of 0.00015 in the specific gravity. After attentive examination of the results of the experiments of Black, reduced by Mr. Kirwan to the temperature of 16°, I find on the average

the density of the water of the sea,

from 0° to 14° latitude	at 1.0272
from 15° to 25°	1.0282
from 30° to 44°	0.0278
from 54° to 60°	1.0271

The proportion of salt corresponding to these four zones are, according to Bishop Watson, 0.0374, 0.0394, 0.0386, and 0.0372. Those numbers sufficiently prove that the experiments hitherto published do not in any way justify the renewed opinion, that the sea is saltier under the equator than under the 30th and 44th degrees of latitude. It is not therefore a greater quantity of saline substance held in solution, which opposes itself to this inferior current, by which the equinoctial ocean receives particles of water, which during the winter of the temperate zones have sunk towards the bottom of the sea, from the 30th to the 44th degree of southern and northern latitude. Baume has analysed the seawater collected by M. Pagès in different latitudes, and found in this water 0.005 less salt at 1° 16' of latitude than between the 25th and 40th degrees.

FALLING METEORS.

We were never wearied of admiring the beauty of the nights; nothing can be compared to the transparency and serenity of an African sky. We were struck with the innumerable quantity of falling stars, which appeared at every instant. The farther progress we made towards the south the more frequent was this phenomenon, especially near the Canaries. I have observed during my excursions that these igneous meteors are in general more common and luminous in some regions of the globe than in others; I have never beheld them so multiplied as in the vicinity of the volcanoes of the province of Quito, and in the part of the Pacific Ocean which washes the volcanic coasts of Guatemala. The influence which place, climate, and seasons, appear to have on the falling stars, distinguishes this class of meteors from those which give birth to stones that fall from the sky (aerolites), and which probably exist beyond the boundaries of our atmosphere. According to the corresponding observations of Messrs. Benzenberg and Brandes, many of the falling stars seen in Europe were only sixty thousand yards high. One was even measured, which did not exceed twenty-eight thousand yards, or fifteen miles. These

These measures, which can give no result but by approximation, deserve well to be repeated. In warm climates, especially under the tropics, the falling stars leave a tail behind them, which remains luminous 12 or 16 seconds; at other times they seem to burst into sparks, and they are generally lower than those in the north of Europe. We perceive them only in a serene and azure sky; they have perhaps never been seen below a cloud. Falling stars often follow the same direction for several hours, which direction is then that of the wind. In the bay of Naples, M. Gay-Lussac and myself observed luminous phenomena, very nearly analogous to those which fixed my attention during a long abode at Mexico and Quito. These meteors are perhaps modified by the nature of the soil and the air, like certain effects of the looming, and of the terrestrial refraction peculiar to the coasts of Calabria and Sicily.

FLIGHT OF A SWALLOW.

When we were forty leagues east of the island of Madeira, a common swallow came and perched on the topsail-yard. It was so fatigued that it suffered itself to be easily taken. What could engage a bird, in that season, and in calm weather, to fly so far? In the expedition of d'Entrecasteaux, a common swallow was seen at 60 leagues distance from Cape Blanc; but this was towards the end of October, and M. Labillardiere thought it had newly arrived from Europe. We crossed these latitudes in June, at a period when the seas had not for a long time been agitated by tempests. I dwell on this last circumstance, because small birds, and even butterflies, are sometimes forced out to sea by the impetuosity of the winds, as we observed in the southern ocean, when we were on the western coasts of Mexico.

APPARENT ATTRACTION.

As we were prevented by the fall of the wind, and by the currents, from repassing the channel of Aleganza, we resolved on tacking during the night between the Isle Clara and the West Rock. This resolution had nearly proved fatal. A calm is very dangerous near this last rock, towards which the current drives with considerable force. We began to feel the effects of this current at midnight. The proximity of the stony masses, which rise perpendicularly above the water,

deprived us of the little wind which blew: the sloop no longer obeyed the helm, and we dreaded striking every instant. It is difficult to conceive how a mass of basalt, insulated in the vast expanse of the ocean, can cause so considerable a motion in the waters. These phenomena, well worthy the attention of naturalists, are nevertheless well known to Mariners; they are extremely to be dreaded in the Pacific Ocean, particularly in the small Archipelago of the islands of Gallipagos. The difference of temperature which exists between the fluid and the mass of rocks cannot explain the direction which these currents take; and how can we admit that the water is engulfed at the base of these rocks, which often are not of volcanic origin; and that this continual engulfing determines the particles of water to fill up the vacuum that takes place?

TOP OF TENERIFFE.

Towards three in the morning, by the sombrous light of a few fir torches, we began our expedition for the summit of the Picon. We scaled the volcano on the north-east, where the declivities are extremely steep; and we came, after two hours toil, to a small plain, which, on account of its isolated situation, bears the name of Alta Vista. It is the station also of the Neveros, those natives, whose occupation it is to collect ice and snow, which they sell in the neighbouring towns. Their mules, better practised in climbing mountains than those hired by travellers, reach Alta Vista, and the Neveros are obliged to transport the snow to this place on their backs. Above this point the Malpays begins, a term by which is designated here, as well as in Mexico, Peru, and every other country subject to volcanoes, a ground destitute of vegetable mould, and covered with fragments of lavas.

We observed during the twilight a phenomenon which is not unusual on high mountains, but which the position of the volcano that we were scaling, rendered very striking. A layer of white and fleecy clouds concealed from us the sight of the ocean, and the lower region of the island. This layer did not appear above 1600 yards high; the clouds were so uniformly spread, and kept so perfect a level, that they wore the appearance of a vast plain covered with snow. The colossal pyramid of the peak, the volcanic

volcanic summits of Lanzerota, of Fortavenara, and the isle of Palma, were like rocks amidst this vast sea of vapours, and their black tints were in fine contrast with the whiteness of the clouds.

I was anxious to make an exact observation of the instant of sun-rising at an elevation so considerable as that we had reached on the Peak of Teneriffe. No traveller furnished with instruments had as yet taken such an observation. I had a telescope and a chronometer, of which I knew the great exactness. In the part where the sun was to appear the horizon was free from vapours. We perceived the upper limb at 4h. 48' 55" apparent time, and, what is very remarkable, the first luminous point of the disc was found immediately in contact with the limit of the horizon, consequently we saw the true horizon, that is to say, a part of the sea farther than 43 leagues. It is proved by calculation that, under the same parallel in the plain, the rising would have begun at 5h. 1' 50.4" or 11' 51.3" later than at the height of the Peak. The difference observed was 12' 55", which arose no doubt from the uncertainty of the refraction for a zenith distance, of which observations are wanting.

We had yet to scale the steepest part of the mountain, the Piton, which forms the summit. The slope of this small cone, covered with volcanic ashes, and fragments of pumice stone, is so steep, that it would have been almost impossible to reach the top, had we not ascended by an old current of lava, the wrecks of which have resisted the ravages of time. These wrecks form a wall of scorious rocks, which stretches itself into the midst of the loose ashes. We ascended the Piton by grasping these half decomposed scorixæ, the sharp edges of which remained often in our hands. We employed nearly half an hour to scale a hill, the perpendicular height of which is scarcely 180 yards.

When we gained the summit of the Piton, we were surprised to find scarcely room enough to seat ourselves conveniently. We were stopped by a small circular wall of porphyritic lava, with base of pitchstone, which concealed from us the view of the crater. The west wind blew with such violence that we could scarcely stand. It was eight in the morning, and we

were frozen with the cold, though the thermometer kept a little above the freezing point.

The brink of the crater of the Peak bears no resemblance to those of the greater part of the other volcanoes which I have visited: for instance, the craters of Vesuvius, Jorullo, and Pichincha. In these the Piton preserves its conic figure to the very summit: the whole of their declivity is inclined the same number of degrees, and uniformly covered with a layer of pumice stone, very minutely divided; when we reach the top of these volcanoes, nothing obstructs the view of the bottom of the crater. The Peak of Teneriffe, and Cotopaxi, on the contrary, are of very different construction. At their summit a circular wall surrounds the crater; which wall at a distance, has the appearance of a small cylinder placed on a truncated cone. On Cotopaxi this peculiar construction is visible to the naked eye at more than 2000 toises distance; and no person has ever reached the crater of this volcano. On the Peak of Teneriffe, the wall which surrounds the crater like a parapet, is so high, that it would be impossible to reach the Caldera, if on the eastern side there was not a breach, which seems to have been the effect of a flowing of very old lava. We descended through this breach toward the bottom of the funnel, the figure of which is elliptic. Its greater axis has a direction from north-west to south-east, nearly N. 35° W. The greatest breadth of the mouth appeared to us to be 300 feet, the smallest 200 feet.

We descended to the bottom of the crater on a train of broken lava, from the eastern breach of the enclosure. The heat was perceptible only in a few crevices, which gave vent to aqueous vapours with a peculiar buzzing noise. Some of these funnels or crevices are on the outside of the enclosure, on the external brink of the parapet that surrounds the crater. We plunged the thermometer into them, and saw it rise rapidly to 68 and 75 degrees. It no doubt indicated a higher temperature, but we could not observe the instrument till we had drawn it up, lest we should burn our hands. M. Cordier found several crevices, the heat of which was that of boiling water. It might be thought that these vapours which are emitted in gusts, contain

contain muriatic or sulphurous acid; but, when condensed, they have no particular taste; and experiments, which several naturalists have made with reagents, prove, that the chimneys of the Peak exhale only pure water. This phenomenon, analogous to what I observed in the crater of Jorullo, deserves the more attention, as muriatic acid abounds in the greater part of volcanoes, and as M. Vauquelin has discovered it even in the porphyritic lavas of Sarcouy in Auvergne.

We prolonged in vain our stay on the summit of the Peak, to wait the moment when we might enjoy the view of the whole of the Archipelago of the Fortunate Islands. We discovered Palma, Gomera, and the Great Canary at our feet. The mountains of Lanzerota, free from vapours at sunrise, were soon enveloped in thick clouds. On a supposition only of an ordinary refraction, the eye takes in, in calm weather, from the summit of the volcano, a surface of the globe of 5700 square leagues, equal to a fourth of the surface of Spain. The question has often been agitated, if it were possible to perceive the coast of Africa from the top of this colossal pyramid; but the nearest parts of this coast are still farther from Teneriffe than $2^{\circ} 49'$, or 56 leagues. The visual ray of the horizon from the peak being $1^{\circ} 57'$, Cape Bojador can be seen only on the supposition of its height being 400 yards above the level of the ocean.

We could not withdraw our eyes, on the summit of the Peak, from beholding the color of the azure vault of the sky. Its intensity at the zenith appeared to correspond to 41° of the cyanometer. We know by Saussure's experiment, that this intensity increases with the rarity of the air, and that the same instrument indicated at the same period 20° at the priory of Camouni, and 40° at the top of Mont-Blanc. This last mountain is 540 toises higher than the volcano of Teneriffe; and if, notwithstanding this difference, the sky is seen there of a less deep blue, we must attribute this phenomenon to the dryness of the African air, and the proximity of the torrid zone.

We saw on the summit of the Peak no trace of psora, lecidea, or other cryptogamous plants; no insect fluttered in the air. We found however a few hymenopteras adhering to

masses of sulphur, moistened with sulphurous acid, and lining the mouths of the funnels. These are bees, which appear to have been attracted by the flowers of the *spartium nubigenum*, and which oblique currents of air had carried up to these high regions, like the butterflies found by M. Ramond, at the top of Mont Perdu. The butterflies perished from cold, while the bees on the Peak were scorched, on imprudently approaching the crevices where they came in search of warmth.

Notwithstanding the heat we felt in our feet on the edge of the crater, the cone of ashes remains covered with snow during several months in the winter. It is probable, that under the cap of snow considerable hollows are found, like those we find under the glaciers of Switzerland, the temperature of which is constantly less elevated than that of the soil on which they repose. The cold and violent wind which blew from the time of sunrise, engaged us to seek shelter at the foot of the Piton. Our hands and faces were frozen, while our boots were burnt by the soil on which we walked. We descended in the space of a few minutes the Sugar Loaf which we had scaled with so much toil; and this rapidity was in part involuntary, for we often rolled down on the ashes. It was with regret that we quitted this solitary place, this domain where Nature towers in all her majesty; we soothed ourselves with the hope of once again visiting the Canary islands, but this, like many other plans which we then formed, has never been executed.

CANARY BIRDS.

As we approached the town of Orotava, we met great flocks of canaries. These birds, well known in Europe, were in general uniformly green; some had a yellow tint on their backs; their note was the same as that of the tame canary. It is nevertheless remarked, that those which have been taken in the isle of the Great Canary, and in the islet of Monte Clara, near Lanzerota, have a stronger, and at the same time the most harmonious song. Under every zone, among birds of the same species, each flock has its peculiar note. The yellow canaries are a variety which has taken birth in Europe; and those we saw in cages at Orotava and Santa Cruz had been bought at Cadiz and in other ports of

Spain

Spain. But of all the birds of the Canary islands, that which has the most heart-soothing song is unknown in Europe; this is the capirote, which no effort has been able to tame, so sacred to his soul is liberty. I have stood in admiration at his soft and melodious warbling, in a garden at Orotava; but I have never seen him sufficiently near, to know to what family he belongs.

VOLCANIC PHILOSOPHY.

Not to interrupt the narrative of the excursion to the top of the Peak, I have said nothing of the geological observations I made on the structure of this colossal mountain, and on the nature of the volcanic rocks of which it is composed. Before we quit the Archipelago of the Canaries, I shall delay a moment, and bring into one point of view what relates to the physical picture of these countries.

Is the conical mountain of a volcano entirely formed of a liquified matter, heaped together by successive eruptions; or does it contain in its centre a nucleus of primitive rocks covered with lavas, which are these same rocks altered by fire? What are the affinities which unite the productions of modern volcanoes with the basaltes, the phonolites, and those porphyries with basis of feldspar, which are without quartz, and which cover the Cordilleras of Peru and Mexico, as well as the small groups of the Monts d'Or, of Cantal, and of Mézen in France? Has the central nucleus of volcanoes been heated in its primitive position, and raised up in a softened state by the force of the elastic vapours, before these fluids communicated, by means of a crater, with the external air? What is the substance which, for thousands of years, keeps up this combustion, which is sometimes so slow, and at other times so active? Does this unknown cause act at an immense depth; or does this chemical action take place in secondary rocks lying on granite?

The farther we are from finding a solution of these problems in the numerous works hitherto published on Etna and Vesuvius, the greater is the desire of the traveller to see with his own eyes. He hopes to be more fortunate than those who have preceded him; he wishes to form a precise idea of the geological relations the volcano and the neighbouring mountains bear to each other; but, how often is he dis-

appointed, when, on the limits of the primitive soil, enormous banks of tufa and puzzolana render every observation on the position and stratification impossible! We reach the inside of the crater with less difficulty than we at first expected, we examine the cone from its summit to its basis; we are struck with the difference in the produce of each eruption, and with the analogy which still exists between the lavas of the same volcano; but, notwithstanding the care with which we interrogate nature, and the number of partial observations which are presented at every step, we return from the summit of a burning volcano less satisfied, than when we were preparing to go thither. It is after we have studied them on the spot, that the volcanic phenomena appear still more isolated, more variable, more obscure, than we figure them when consulting the narratives of travellers.

These reflections occurred to me on returning from the summit of the Peak of Teneriffe, the first unextinct volcano I had yet visited. They returned anew, whenever in South America, or in Mexico, I had occasion to examine volcanic mountains. If we reflect on the little progress, which the labours of mineralogists, and the discoveries in chemistry, have made toward the knowledge of the physical geology of mountains, we cannot help being affected with a painful sentiment; and this is felt still more strongly by those, who, questioning nature under different climates, are more occupied by the problems they have not been able to solve, than with the small number of results they have obtained.

The Peak of Teyde forms a pyramidal mass like Etna, Tungurahua, and Popocatepetl. This physiognomic character is very far from being common to all volcanoes. We have seen some in the southern hemisphere, which, instead of having the form of a cone or a bell, are lengthened in one direction, having the ridge sometimes smooth, and at others rough with small pointed rocks. This structure is peculiar to Antisana and Pichincha, two burning mountains of the province of Quito; and the absence of the conic form ought never to be considered as a reason excluding a volcanic origin. It is here sufficient to observe in general that the summits, which are still subject to eruptions of the greatest violence, and at the nearest periods to each

each other, are slender peaks of a conic form; that the mountains with lengthened summits, and rugged with small stony masses, are very old volcanoes, and near being extinguished; and that rounded tops in the form of domes, or bells, indicate those problematic porphyries, which are supposed to have been heated in their primitive place, penetrated by vapours, and forced up in a softened state, without having ever flowed as real lithoidal lavas. To the first of these distinctions belong Cotopaxi, the Peak of Teneriffe, and that of Orizava in Mexico. The second is common to Cargueirazo and Pichincha, in the province of Quito; to the volcano of Puracey, near Popayan; and perhaps also to Hecla, in Iceland. The third and last is found in the majestic figure of Chimborazo, and, if it be permitted to place by the side of this colossus a hill of Europe, in the Great Sarcouy in Auvergne.

SLOPES OF HILLS.

If the slope of these three volcanoes were uniform from the summit to its basis, the Peak of Teyde would have an inclination of $12^{\circ} 29'$, Vesuvius $12^{\circ} 41'$, and Etna $10^{\circ} 13'$; a result which must astonish those who do not reflect on what constitutes an average slope. In a very long ascent, slopes of three or four degrees alternate with others which are inclined from twenty-five to thirty degrees; and the latter only strike our imagination, because we think all the slopes of mountains more steep than they really are.

The reader versed in the practice of levelling will not be astonished at the very gentle slope which these profiles seem to indicate. In nature an inclined plane of an angle of 35° appears to be 50° ; we scarcely dare go down a hill of 22° slope in a carriage; and the parts of the volcanic cones that are inclined 40° or 42° , are almost inaccessible, though the foot may form steps by plunging it in the ashes.

In places where there were at the same time slopes covered with tufted grass and loose sands, I took the following measures:

- 5° , slope already of a very marked inclination. In France the high roads must not exceed $4^{\circ} 46'$ by law;
- 15° , slope extremely steep, and which we cannot descend in a carriage;
- 37° , slope almost inaccessible on foot, if the bottom be a naked rock, or a turf too thick to form steps. The

body falls backwards, when the tibia makes a smaller angle than 53° , with the sole of the foot;

42° , the steepest slope that can be climbed on foot in a ground that is sandy, or covered with volcanic ashes.

When the slope is 44° it is almost impossible to scale it, though the ground permits the forming of steps by thrusting in the foot. The cones of volcanoes have a medium slope from 33° to 40° . The steepest parts of these cones, either of Vesuvius, the Peak of Teneriffe, the volcano of Pichincha, or Jorullo, are from 40° to 42° . A slope of 55° is quite inaccessible. If seen from above it would be estimated at 75° .

GEOLOGICAL PHENOMENA.

No enlightened observer has hitherto found at Teneriffe primitive strata, or even those trappean and ambiguous porphyries, which constitute the basis of Etna, and of several volcanoes of the Andes; but we must not conclude from this isolated fact, that the whole of the Archipelago of the Canaries is the production of submarine fires. The island of Gomera contains mountains of granite and mica-slate, and it is undoubtedly in these very ancient rocks, that we must here seek, as well as on all other parts of the globe, the centre of the volcanic action. Hornblende, sometimes pure and forming intermediate strata, at other times mixed with granite, as in the basanites or basalt of the ancients, may by itself furnish all the iron contained in the black and stony lavas. This quantity amounts in the basalt of the modern mineralogists only to 0.20, while in hornblende it exceeds 0.30.

Were these granites and these mica-slates of Gomera anciently united to the chain of Atlas, as the primitive mountains of Corsica appear to be the central nucleus of Bochetta and the Apennines? This question can never be solved, till mineralogists shall have visited the islands that surround the Peak, and the mountains of Morocco covered with eternal snows.

Though Teneriffe belongs to a group of islands of considerable extent, the Peak exhibits nevertheless all the characters of a mountain placed on a solitary islet. As at St. Helena, the lead finds no bottom at a little distance from the ports of Santa Cruz, Orotava, and

and Garachico. The ocean, as well as the continents, has its mountains and its plains; and, if we except the Andes, the volcanic cones are formed every where in the regions of the globe.

As the Peak rises amid a system of basalts and old lava, and as the whole part which is visible above the surface of the waters exhibits burnt substances, it has been supposed, that this immense pyramid, is the effect of a progressive accumulation of lavas; or that it contains in its centre a nucleus of primitive rocks. Both of these suppositions appear to me improbable. I think that there as little existed mountains of granite gneiss, or primitive calcareous stone, where we at present see the tops of the Peak, of Vesuvius, and of Etna, as in the plains where almost in our own time has been formed the volcano of Jorullo, which is more than a third of the height of Vesuvius. On examining the circumstances, which accompanied the formation of the new island in the Archipelago of the Azores; on carefully reading the minute and ingenious narrative, which the Jesuit Bourguignon gave of the slow appearance of the islet of the little Kameni, near Santorino; we find, that these extraordinary eruptions are generally preceded by a swelling of the softened crust of the globe. Rocks appear above the waters before the flames force their way, and lava can issue from the crater: we must distinguish between the nucleus raised up, and the mass of lavas and scorice, which successively increase its dimensions.

It is true, in all the revolutions of this kind, which have taken place since the time that their history has been written, the perpendicular height of the stony nucleus appears never to have exceeded one hundred and fifty or two hundred toises; even taking into the account the depth of the sea, the bottom of which had been lifted up: but when we are considering the great effects of nature, and the intensity of its forces, it is not the bulk of the masses, that ought to stop the geologist in his speculations. Every thing indicates, that the physical changes of which tradition has preserved the remembrance, exhibit but a feeble image of those gigantic catastrophes, which have given mountains their present form, changed the positions of the rocky strata, and buried sea shells on the summit of the higher

Alps. It was undoubtedly in those remote times, which preceded the existence of the human race, that the raised crust of the globe produced those domes of trappean porphyry, those hills of isolated basalt on vast elevated plains, those solid nuclei which are clothed in the modern lavas of the Peak, of Etna, and of Cotopaxi. The volcanic revolutions have succeeded each other after long intervals, and at very different periods: of this we see the vestiges in the transition mountains, in the secondary strata, and in those of alluvion. Volcanoes of earlier date than the sandstone and calcareous rocks have been for ages extinguished; those which are yet in activity are in general surrounded only with breccias and modern tufas; but nothing hinders us from admitting that the Archipelago of the Canaries may exhibit some real rocks of secondary formation, if we recollect that subterraneous fires have been there rekindled in the midst of a system of basalts and very ancient lavas.

I have observed in another place that the whole of the mountainous part of the kingdom of Quito may be considered as an immense volcano, occupying more than seven hundred square leagues of surface, and throwing out flames by different cones, known under the particular denominations of Cotopaxi, Tungurahua, and Pichincha. In like manner the whole group of the Canary Islands is placed, as it were, on the same submarine volcano. The fire makes its way sometimes by one and sometimes by another of these islands. Teneriffe alone contains in its centre an immense pyramid terminated by a crater, and throwing out, from one century to another, lava by its flanks. In the other islands the different eruptions have taken place in various parts; and we no where find those isolated mountains, to which the volcanic effects are restrained. The basaltic crust, formed by ancient volcanoes, seems every where undermined; and the currents of lava seen at Lanzerota and Palma, remind us by every geological affinity of the eruption, which took place in 1301 at the isle of Ischia, amid the tufas of Epomeo.

THEORY OF VOLCANIC FIRES.

I might terminate these geological sketches by discussing the nature of the combustible, which feeds, for so many thousands of years, the fire of the

the Peak of Teneriffe; I might examine whether it be sodium or potassium, the metallic basis of some earth, carburet of hydrogen, or pure sulphur combined with iron, that burns in the volcano; but, wishing to limit myself to what may be the object of direct observation, I will not take upon me to solve a problem, for which we have not yet sufficient data. We are ignorant whether we should conclude from the enormous quantity of sulphur contained in the crater of the Peak, that it is this substance which keeps up the heat of the volcano; or whether the fire, fed by a combustible of an unknown nature, effects merely the sublimation of the sulphur. What we learn from observation is, that in craters which are still burning sulphur is very rare; while all the ancient volcanoes finish by remaining true sulphur pits. We might presume that in the former the sulphur is combined with oxygen, while in the latter it is merely sublimed; for nothing hitherto authorises us to admit, that it is formed in the interior of volcanoes, like ammonia and the neutral salts. When we were yet unacquainted with sulphur, but as disseminated in the muriatiferous gypsum, and in the Alpine limestone, we were almost obliged to suppose that in every part of the globe the volcanic fire acted on rocks of floetz or secondary formation; but recent observations have proved that sulphur exists in great abundance in those primitive rocks, which so many phenomena indicate as the centre of the volcanic action. Near Alausi, on the summit of the Andes of Quito, I found an immense quantity in a bed of quartz, which formed a layer of mica-slate; and this fact is so much the more important, as it is in strict conformity with the observation of those fragments of ancient rocks, which are thrown out untouched by the volcanoes.

PROGRESS OF VEGETATION.

In the northern part of the temperate zone the cryptogamous plants are the first that cover the stony crust of the globe. The lichens and mosses, that display their foliage beneath the snows, are succeeded by gramina, and other phanerogamous plants. This order of vegetation is different on the borders of the torrid zone, and in the countries between the tropics. We there find, it is true, whatever some travellers may have asserted, not only

on the mountains, but also in humid and shady places, almost on a level with the ocean, *Funaria*, *Dicranum*, and *Bryum*; and these genera, among their numerous species, exhibit several which are common to Lapland, the Peak of Teneriffe, and the Blue Mountains of Jamaica. Nevertheless, in general, it is not by mosses and lichens that vegetation in the countries near the tropics begins. In the Canary islands, as well as in the Guinea, and on the rocky coasts of Peru, the first vegetables, that prepare the mould for others, are the succulent plants; the leaves of which, provided with an infinite number of orifices and cutaneous vessels, deprive the ambient air of the water it holds in solution. Fixed in the crevices of volcanic rocks, they form, as it were, that first layer of vegetable earth, with which the currents of lithoid lava are clothed. Wherever these lavas are scorified, and where they have a shining surface, as in the basaltic mounds to the north of Lanzarote, the unfolding of vegetation is extremely slow, and many ages may roll away before shrubs can take root. It is only when lavas are covered with tufa and ashes the volcanic islands lose that appearance of nudity which marks their origin, and deck themselves with a rich and brilliant vegetation.

In its present state the island of Teneriffe, the *Chinerfe** of the Guanches, exhibits five zones of plants, which we may distinguish by the names of region of vines, region of laurels, region of pines, region of the retama, and region of grasses. These zones are arranged in stages, one above the other, and occupy, on the steep declivity of the Peak, a perpendicular height of 1750 toises; while fifteen degrees farther north, on the Pyrenees, the snows already descend to thirteen or fourteen hundred toises of absolute elevation. If the plants of Teneriffe do not reach the summit of the volcano, it is not because the perpetual snows, and the cold of the surrounding atmosphere, lay down limits which they cannot pass; it is the scorified lava of the Malpays, the powdered and barren pumice stone of the Piton, which impede the migration of the plants toward the brink of the crater.

The first zone, that of the vines,

* Of *Chinerfe* the Europeans have formed, by corruption, *Tchineriffe* and *Teneriffe*. extends

extends from the sea-shore to four or six hundred yards of height; it is that which is most inhabited, and the only part carefully cultivated. The region of the vines exhibits, among its vegetable productions, eight kinds of arborescent euphorbia; mesembrianthemum, which are multiplied from the Cape of Good Hope to the Peloponnesus; the cacalia kleinia, the dracæna, and other plants, which in their naked and tortuous trunks, in their succulent leaves, and their tint of blueish green, exhibit features distinguishing the vegetation of Africa. It is in this zone that the date tree, the plantain, the sugar cane, the India fig, the arum colocasia, the root of which furnishes the lower class with a nutritive fecula, the olive tree, the fruit trees of Europe, the vine, and corn, are cultivated. The wheat is reaped from the end of March to the beginning of May: and the culture of the bread-fruit tree of Otaheite, that of the cinnamon tree of the Moluccas, the coffee tree of Arabia, and the cocoa tree of America, have been tried with success.

The second zone, that of the laurels, contains the woody part of Teneriffe; this is the region of the springs, that rise up amidst a turf always verdant, and never parched with drought. Lofty forests crown the hills that lead to the volcano, and in them find four species of laurel, an oak nearly resembling the quercus Turneri of the mountains of Thibet, the visnea mocanera, the myrica faya of the Azores, a native olive (*olca excelsa*), which is the largest tree of this zone, two species of sideroxylon, the leaves of which are extremely beautiful, the arbutus callicarpa, and other evergreen trees of the family of myrtles.

The third zone begins at a mile of absolute height, where the last group of arbutus, of myrica faya, and that beautiful heath known to the natives under the name of texo, appears. This zone, half a mile in breadth, is entirely filled by a vast forest of pines.

The fourth and fifth zones, the regions of the retama and the gramina, occupy heights equal to the most inaccessible summits of the Pyrenees. It is the sterile part of the island, where heaps of pumice stone, obsidian, and broken lava, form impediments to vegetation. We have already spoken of those flowery tufts of alpine broom (*spartium nubigenum*), that form oases

amidst a vast sea of ashes. Two herbaceous plants, the *scrofularia glabrata*, and the *viola cheiranthifolia*, advance even to the Malpays. Just above a turf scorched by the heat of an African sun, an arid soil is overspread by the *cladonia paschalis*, to which the herdsmen often set fire, that rolls to considerable distances. Toward the summit of the Peak, the *urceolaria*, and other plants of the family of the lichens, labour at the decomposition of the scorified matter. By this unceasing action of organic forces the empire of Flora extends itself over islands ravaged by volcanoes.

TRADE WINDS.

Our course was such as is taken by all vessels destined for the Antilles since the first voyage of Columbus. The latitude diminished rapidly, almost without gaining in longitude, from the parallel of Madeira to the tropic. When we reach the zone, where the trade winds are constant, we cross the ocean from east to west, on a calm and pacific sea, which Spanish sailors call the Ladies' Gulf, *el Golfo de las Damas*. We found, as all do who frequent those latitudes, that in proportion as we advance towards the west, the trade winds, which were at first east-north-east, fix to the east.

In the passage from Santa Cruz to Cumana, as in that from Acapulco to the Philippine islands, the sailors are scarcely ever under the necessity of touching the sails. We pass those latitudes as if we were descending a river, and we might deem it no hazardous undertaking, if we made the voyage in an open boat. Farther west, on the coast of St. Martha, and in the Gulf of Mexico, the trade wind blows impetuously, and renders the sea very stormy.

The wind fell gradually the farther we removed from the African coasts: it was sometimes smooth water for several hours, and these short calms were regularly interrupted by electrical phenomena. Black thick clouds with strong outlines rose on the east, and it seemed as if a squall would have forced us to haul our topsails; but the breeze freshened anew, there fell a few large drops of rain, and the storm was dispersed without our hearing any thunder. It was curious to observe, during this time, the effect of several black, isolated, and very low clouds, which passed the zenith. We felt the force of the wind augment

ment or diminish progressively, according as small bodies of vesicular vapour approached or receded, while the electrometers, furnished with a long metallic rod and lighted match, showed no change of electric tension in the lower strata of the air.

Nothing equals the beauty and mildness of the climate of the equinoctial region on the ocean. While the trade wind blew strongly, the thermometer kept at 23 or 24 degrees in the day, and at 22 or 22.5 degrees during the night. To feel the full charm of these happy climates bordering on the equator, the passage from Acapulco or the coasts of Chili to Europe should be undertaken in a very rough season. What a contrast between the tempestuous seas of the northern latitudes, and the regions where the calm of nature is never disturbed! If the return from Mexico or South America to the coasts of Spain were as expeditious and as agreeable as the passage from the old to the new continent, the number of Europeans settled in the colonies would be much less considerable than it is at present. The sea which surrounds the Azores and the Bermuda islands, and which is traversed in returning to Europe by the high latitudes, is called by the Spaniards by the singular name of *Golfo de las Yeguas* (the Mares' Gulf). Colonists who are not accustomed to the sea, and who have led solitary lives in the forests of Guiana, the Savannahs of the Caraccas, or the Cordilleras of Peru, dread the neighbourhood of the Bermudas more than the inhabitants of Lima fear at present the passage round Cape Horn. They exaggerate the danger of a navigation which is perilous only in the winter. They defer from one year to another the execution of a project which appears hazardous, and death very often surprises them in the midst of the preparations which they make for their return.

SOUTHERN CONSTELLATION.

From the time we entered the torrid zone, we were never wearied with admiring, every night, the beauty of the southern sky, which, as we advanced towards the south, opened new constellations to our view. We feel an indescribable sensation, when, on approaching the equator, and particularly on passing from one hemisphere to the other, we see those stars which we have contemplated from our infancy, progressively sink, and finally disappear. Nothing awakens in the

traveller a livelier remembrance of the immense distance by which he is separated from his country, than the aspect of an unknown firmament. The grouping of the stars of the first magnitude, some scattered nebulae, rivaling in splendor the milky way, and tracks of space remarkable for their extreme blackness, give a particular physiognomy to the southern sky. This sight fills with admiration even those, who, uninstructed in the branches of accurate science, feel the same emotion of delight in the contemplation of the heavenly vault, as in the view of a beautiful landscape, or a majestic site. A traveller has no need of being a botanist, to recognize the torrid zone on the mere aspect of its vegetation; and without having acquired any notions of astronomy, without any acquaintance with the celestial charts of Flamstead and de la Caille, he feels he is not in Europe, when he sees the immense constellation of the Ship, or the phosphorescent clouds of Magellan, arise on the horizon. The heaven, and the earth, every thing in the equinoctial regions, assumes an exotic character.

We saw distinctly for the first time the Cross of the south only in the night of the 4th and 5th of July, in the sixteenth degree of latitude; it was strongly inclined, and appeared from time to time between the clouds, the centre of which, furrowed by uncondensed lightnings, reflected a silver light.

The pleasure we felt on discovering the southern Cross was warmly shared by such of the crew as had lived in the colonies. In the solitude of the seas, we hail a star as a friend, from whom we have long been separated. Among the Portuguese and the Spaniards peculiar motives seem to increase this feeling; a religious sentiment attaches them to a constellation, the form of which recalls the sign of the faith planted by their ancestors in the deserts of the new world.

The two great stars which mark the summit and the foot of the Cross having nearly the same right ascension, it follows hence, that the constellation is almost perpendicular at the moment when it passes the meridian. This circumstance is known to every nation that lives beyond the tropics, or in the southern hemisphere. It has been observed at what hour of the night, in different seasons, the Cross of the south is erect, or inclined.

It

It is a time-piece that advances very regularly near four minutes a day, and no other group of stars exhibits to the naked eye, an observation of time so easily made. How often have we heard our guides exclaim in the savannas of Venezuela, or in the desert extending from Lima to Truxillo, "Midnight is past, the Cross begins to bend!" How often those words reminded us of that affecting scene, where Paul and Virginia, seated near the source of the river of Lataniers, conversed together for the last time, and where the old man, at the sight of the southern Cross, warns them that it is time to separate.

TROPICAL HEATS.

The extreme slowness with which the temperature increases during the passage from Spain to the New Continent, is highly advantageous to the health of Europeans, who go to settle in the colonies. At Vera Cruz and at Carthagena, the creoles who descend from the high savannas of Bogota, and the central elevated plain of New Spain, are more exposed on the coasts to the attack of the yellow fever, or *vomito*, than the inhabitants of the north, who arrive by sea. In travelling from Perote to Vera Cruz, the Mexicans descend in sixteen hours from the region of pines and oaks, from a mountainous country where the thermometer very often sinks at noon to four or five degrees, to a burning plain covered with cocoa trees, with mimosa cornigera, and other plants that vegetate only under the influence of a strong heat. These mountaineers feel a difference of temperature of eighteen degrees; and this difference produces the most fatal effects on the organs, by exciting their irritability. The European, on the contrary, crosses the Atlantic Ocean in thirty-five or forty days; he prepares himself gradually for the sweltering heat of Vera Cruz, which, without being the direct cause of the yellow fever, do not the less contribute to the rapidity of its progress.

A very sensible decrement of heat is observed on the Globe, whether we go from the equator to the poles, ascend from the surface of the earth into the highest regions of the air, or dive into the depth of the ocean. It is so much the more interesting to compare the rapidity of this three-fold decrement, as this phenomenon has a great influence on the climatic distributions of vegetable and animal productions.

The mean temperature of the lower strata of the air, which corresponds to the sixty-fifth, forty-eighth, and twentieth, degrees of north latitude, are, according to the most recent observations, 0.5° , 10.7° , and 25° ; whence it results, that a centigrade degree corresponds nearly to a change of latitude of $1^{\circ} 45'$. Now the decrement of caloric is one degree every ninety toises, when we raise ourselves perpendicularly into the atmosphere. It therefore follows, that under the tropics, where the lowering of the temperature is very regular on mountains of considerable height, 1000 yards of vertical elevation correspond to a change of latitude of $9^{\circ} 45'$. This result, conformable enough to those which other naturalists have adopted before me, is very important to the geography of plants; for, though in the northern countries the distribution of vegetables on the mountains and in the plains depends, like the height of the perpetual snows, more on the mean temperature of the months of summer than on that of the whole year, the latter does not less determine in southern countries the limits, which the species have not been able to pass in their distant migrations. The observation made by Tournefort on the summit of Ararat has been repeated by a great number of travellers. When we descend from a high chain of mountains and advance toward the poles, we find at first in plains of little height, and finally in the regions near the coast, the same arborescent plants which in the low latitudes cover only the heights near the perennial snows.

Table of the temperature of the Atlantic Ocean.

Latitude.	Temperature of the ocean.	Period.
$0^{\circ} 58'$ S.	27.2°	Nov.
$0^{\circ} 57'$ S.	27.7	April
$0^{\circ} 33'$ S.	27.7	March
$0^{\circ} 11'$ N.	28.0	Febr.
$0^{\circ} 13'$ N.	27.1	May
$25^{\circ} 15'$ N.	20.0°	June
$25^{\circ} 29'$ N.	21.6	April
$25^{\circ} 49'$ N.	20.7	March
$27^{\circ} 40'$ N.	21.6	Jan.
$28^{\circ} 47'$ N.	23.5	Octob.
$42^{\circ} 34'$ N.	11.1°	Febr.
$43^{\circ} 17'$ N.	15.5	May
$43^{\circ} 58'$ N.	15.9	June
$44^{\circ} 58'$ N.	12.7	Dec.
$45^{\circ} 13'$ N.	15.5	Nov.
$48^{\circ} 11'$ N.	14.3	June

Temperature

Temperature of the air in both hemispheres.

Latitude.	Correspondent months.	Mean temp. of the Months.	
		Southern hemisphere.	Northern hemisphere.
6°	December.....	28·0°	.....
15	June.....	.....	28·5
18	October.....	.....	26·5
	April.....	27·5	.....
22	January.....	.....	19·3
26	July.....	22·5	.....
	September...	.....	20·5
	March.....	20·8	.....
34	December.....	.....	15·4
	June.....	13·8	.....
	February.....	.....	17·0
	August.....	16·8	.....
43	July.....	.....	18·2
	January.....	15·2	.....
48	June.....	.....	17·7
	December.....	7	.....
58	July.....	.....	13·5
	January.....	6·2	.....

HEIGHT OF TENERIFFE.

1. Geometrical measurements made on land.

P. Feuillée, in 1724	- - -	Toises. 2213
the same result modified by		
Bouguer	- - -	2062
Heberden and Cross, five opera-		
tions, in 1752	- - -	2408
Hernandez, in 1742	- - -	2658
Borda and Pingré, in 1771	- -	1742
Borda, in 1776	- - -	1905

Made under sail.

Manneville, in 1749	- - -	2000
Borda and Pingré, in 1771	- -	1701
Churruca, in 1788	- - -	2193
Johnstone,	- - -	2023

2. Barometric measurements calculated after the formula of La Place.

Feuillée and Verguin, in 1724	- - -	toises. 2025
Borda, in 1776	- - -	1976
Lamanon, in 1785	- - -	1902
Cordier, in 1803	- - -	1920

A toise is about two yards English.

The real height of the Peak of Teneriffe differs little probably from the mean between the three geometrical and barometrical measurements of Borda, Lamanon, and Cordier.

1905 toises

1902

1920

1909

MONTHLY MAG. No. 264.

WEST INDIA LANDSCAPE.

We anchored opposite the mouth of the river Manzanares on the 16th of July, at break of day: but we could not land till very late in the morning, because we were obliged to wait the visit of the officers of the port. Our eyes were fixed on the groups of cocoa-trees that border the river, and the trunks of which, more than sixty feet high, towered over the landscape. The plain was covered with tufts of cassias, capers, and those arborescent mimosas, which, like the pine of Italy, extend their branches in the form of an umbrella. The pinnated leaves of the palms were conspicuous on the azure of a sky, the clearness of which was unsullied by any trace of vapors. The sun was ascending rapidly toward the zenith. A dazzling light was spread through the air, along the whitish hills strewed with cylindric cactuses, and over a sea ever calm, the shores of which were peopled with alcatras, egrets, and flamingoes. The splendor of the day, the vivid colouring of the vegetable world, the forms of the plants, the varied plumage of the birds, every thing announced the grand aspect of nature in the equinotial regions.

HORRIBLE RENCOUNTRE.

We were conducted by the captain of the Pizarro to the governor of the province, Don Vincente Emparan, to present to him the passports which had been given us by the first secretary of state. He received us with that frankness, and that noble simplicity, which has at all times characterized the Biscayan nation. Before he was named governor of Portobello and Cumana, he had distinguished himself as a captain of a vessel in the royal navy. His name recalls to mind one of the most extraordinary and distressing events recorded in the history of maritime wars. At the time of the last rupture between Spain and England, two brothers of M. d'Emparan fought during a whole night before the port of Cadiz, taking each other's ship for an enemy's. The battle was so terrible that both vessels were sunk nearly at the same time. A very small part of the crew was saved, and the two brothers had the misfortune to recognize each other a little before they expired.

CITY OF CUMANA.

The city, placed at the foot of a hill destitute of verdure, is command-

ed by a castle. No steeple or dome attracts from afar the eye of the traveller, but only a few trunks of tamarind, cocoa, and date trees, which rise above the houses, the roofs of which are flat. The surrounding plains, especially those on the coasts, wear a melancholy, dusty, and arid appearance, while a fresh and luxuriant vegetation points out from afar the windings of the river, which separates the city from the suburbs, the population of European and mixed race from the natives with a coppery tint. The hill of fort St. Antonio, solitary, white, and bare, reflects a great mass of light, and of radiant heat; it is composed of breccia, the strata of which contain pelagian petrifications. In the distance, toward the south, a vast and gloomy curtain of mountains stretches along. These are the high calcareous Alps of New Andalusia, surmounted by sandstone, and other more recent formations. Majestic forests cover this Cordillera of the interior, and are joined by a woody vale to the open clayey lands and salt marshes of the environs of Cumana. A few birds of considerable size contribute to give a particular physiognomy to these countries. On the sea-shore, and in the gulf, we find flocks of fishing herons, and alcatras of a very unwieldy form, which swim, like the swan, raising their wings. Nearer the habitation of men, thousands of galinazo vultures, the true jackals of the winged tribe, are ever busy in uncovering the carcasses of animals. A gulf, which contains hot and submarine springs, divides the secondary from the primary and schistose rocks of the peninsula of Araya. Each of these coasts is bathed by a tranquil sea, of an azure tint, and always gently agitated by the same wind. A bright and clear sky, with a few light clouds at sun-set, reposes on the ocean, on the peninsula destitute of trees, and on the plains of Cumana, while we see the storms accumulate and descend in fertile showers among the inland mountains. Thus on these coasts, as well as at the foot of the Andes, the earth and the skies offer the extremes of clear weather and fogs, of drought and torrents of rain, of absolute nudity and never ceasing verdure. In the New Continent, the low regions on the sea-coasts differ as widely from the inland mountainous districts, as the plains of Lower Egypt from the high lands of Abyssinia.

EARTHQUAKES.

It is a very generally received opinion on the coasts of Cumana, and in the island of Margareta, that the gulf of Cariaco owes its existence to a rent of the continent, attended by an irruption of the ocean. The remembrance of this great revolution was preserved among the Indians to the end of the fifteenth century; and it is related that, at the time of the third voyage of Christopher Columbus, the natives mentioned it as a very recent event. In 1530 the inhabitants were alarmed by new shocks on the coasts of Paria and Cumana. The lands were inundated by the sea, and the small fort, built by James Castellon at New Toledo, was entirely destroyed. At the same time an enormous opening was formed in the mountains of Cariaco, on the shores of the gulf that bears this name, when a great body of salt water, mixed with asphaltum, issued from the micaceous schist. Earthquakes were very frequent toward the end of the sixteenth century; and, according to the traditions preserved at Cumana, the sea often inundated the shores, rising from fifteen to twenty fathoms. The inhabitants fled to the Cerro of San Antonio, and to the hill where now stands the small convent of St. Francis. It is even thought that these frequent inundations induced the inhabitants to build that quarter of the town, which is backed by the mountain; and stands on a part of its declivity.

As no record exists at Cumana, and its archives, on account of the continual devastations of the termites, or white ants, contain no document that goes back farther than a hundred and fifty years, we are unacquainted with the precise dates of the ancient earthquakes. We only know that, in times nearer our own, the year 1776 was at the same time the most fatal to the colonists, and the most remarkable for the natural history of the country. A drought, like those which are felt at times in the islands of Cape Verd, had reigned during fifteen months, when, on the 21st of October, 1766, the city of Cumana was entirely destroyed. The remembrance of this day is every year renewed by a religious festival, attended with a solemn procession. The whole of the houses were overturned in the space of a few minutes, and the shocks were hourly repeated during fourteen months. In several

Several parts of the province the earth opened, and threw out sulphureous waters. These irruptions were very frequent in a plain extending toward Casanay, two leagues to the east of the town of Cariaco, and known by the name of the hollow ground, *tierra hueca*, because it appears entirely undetermined by thermal springs. During the years 1766 and 1767, the inhabitants of Cumana encamped in the streets; and they began to rebuild their houses, when the earthquakes took place only once a month. What was felt at Quito, immediately after the great catastrophe of the 4th of February, 1797, took place on these coasts. While the ground was in a state of continual oscillation, the atmosphere seemed to dissolve itself into water. The rivers were swollen by these sudden torrents of rain, the year was extremely fertile, and the Indians, whose frail huts easily resist the strongest shocks, celebrated, from ideas of an old superstition, with feasting and dances, the destruction of the world, and the approaching epocha of its regeneration.

Tradition states, that in the earthquake of 1766, as well as in another very remarkable one in 1794, the shocks were mere horizontal oscillations; it was only on the disastrous day of the 14th of December, 1797, that for the first time at Cumana the motion was felt by the raising up of the ground. More than four-fifths of the city were then entirely destroyed; and the shock, attended by a very loud subterraneous noise, resembled, as at Riobamba, the explosion of a mine at a great depth. Happily the most violent shock was preceded by a slight undulating motion, so that the greater part of the inhabitants could escape into the streets, and a small number only perished of those who had assembled in the churches. It is a generally received opinion at Cumana, that the most destructive earthquakes are announced by very feeble oscillations, and by a hollow sound, which does not escape the observation of persons habituated to this kind of phenomenon. In this fatal moment the cries of *misericordia, tembla, tembla*,* are every where heard; and it is very rarely that a false alarm is given by a native. Those who are most fearful attentively observe the motions of

dogs, goats, and swine. The last of these animals, endowed with delicate olfactory nerves, and accustomed to turn up the earth, give warning of approaching danger, by their restlessness and their cries. We shall not decide, whether, placed nearer the surface of the ground, they are the first that hear the subterraneous noise; or whether their organs receive the impression of some gaseous emanation, which issues from the earth. We cannot deny the possibility of this latter cause. During my abode at Peru, a fact was observed in the inland country, which has an analogy with this kind of phenomenon, and which is not uninfrequent. At the end of violent earthquakes, the herbs that cover the savannahs of Tucuman acquired noxious properties; an epidemic disorder took place among the cattle, and a great number among them appeared stupified or suffocated by the deleterious vapours exhaled from the ground.

At Cumana, half an hour before the catastrophe of the 14th of December, 1797, a strong smell of sulphur was perceived near the hill of the convent of St. Francis; and on the same spot a subterraneous noise, which seemed to proceed from the south-east to the north-west, was heard the loudest. At the same time flames appeared on the banks of the Manzanares, near the hospice of the Capuchins, and in the gulf of Cariaco, near Mariguitar. This last phenomenon, so extraordinary in a country not volcanic, is pretty frequent in the Alpine calcareous mountains near Cumanacoa, in the valley of Bordones, in the island of Margaritta, and amidst the *Llanos*, or savannahs of New Andalusia. In these savannahs flakes of fire rise to a considerable height; they are seen for hours together in the driest places; and it is asserted, that, on examining the ground which furnishes the inflammable matter, no crevice is to be found. This fire, which resembles the sources of hydrogen, or *Salse*, of Modena, or what is called the Will-o'-the-wisp of our marshes, does not burn the grass; because, no doubt the column of gas, which developes itself, is mixed with azot, and carbonic acid, and does not burn at its basis. The people, although less superstitious here than in Spain, call these reddish flames by the singular name of the *soul of the tyrant Aguirre*; imagining, that the spectre of Lopez Aguirre, harassed by remorse, wanders

* Mercy! the earth trembles.

ders over these countries sullied by his crimes.

CAUSES.

We can scarcely doubt, that the earth, when opened and agitated by shocks, spreads occasionally gaseous emanations through the atmosphere, in places remote from the mouths of volcanoes not extinct. At Cumana, as we have already observed, flames and vapors mixed with sulphurous acid spring up from the most arid soil. In other parts of the same province, the earth ejects water and petroleum. At Riobamba, a muddy and inflammable mass, which is called *moya*, issues from crevices that close again, and accumulates into elevated hills. At seven leagues from Lisbon, near Colares, during the terrible earthquake of the first of November, 1755, flames and a column of thick smoke were seen to issue from the flanks of the rocks of Alvidras, and, according to some witnesses, from the bosom of the sea. This smoke lasted several days, and it was the more abundant in proportion as the subterraneous noise, which accompanied the shocks, was louder.

I am inclined to think, that in the greater part of earthquakes nothing escapes from the agitated earth; and that, where gaseous emanations and vapours take place, they oftener accompany, or follow, than precede the shocks. This last circumstance explains a fact, which seems indubitable; I mean that mysterious influence, in equinoctial America, of earthquakes on the climate, and on the order of the dry and rainy seasons. If the earth generally act on the air only at the moment of the shocks, we can conceive why it is so rare, that a sensible meteorological change becomes the presage of these great revolutions of nature.

The hypothesis according to which, in the earthquakes of Cumana, elastic fluids tend to escape from the surface of the soil, seems confirmed by the observation of the dreadful noise, which is heard during the shocks at the borders of the wells in the plain of Charas. Water and sand are sometimes thrown out twenty feet high. Similar phenomena have not escaped the observation of the ancients, who inhabited parts of Greece and Asia Minor abounding with caverns, crevices, and subterraneous rivers. Nature, in its uniform progress, every where sug-

gests the same ideas of the causes of earthquakes, and the means by which man, forgetting the measure of his strength, pretends to diminish the effect of the subterraneous explosions. What a great Roman naturalist has said of the utility of wells and caverns, is repeated in the New World by the most ignorant Indians of Quito, when they show travellers the *guaicos*, or crevices of Pichincha.

The subterraneous noise, so frequent during earthquakes, is generally not in the ratio of the strength of the shocks. At Cumana it constantly precedes them, while at Quito, and for a short time past at Caracas, and in the West India Islands, a noise like the discharge of a battery was heard, a long time after the shocks had ceased. A third kind of phenomenon, the most remarkable of the whole, is the rolling of those subterraneous thunders, which last several months, without being accompanied by the least oscillating motion of the ground.

In every country subject to earthquakes, the point where, probably by a particular disposition of the stony strata, the effects are the most sensible is considered as the cause and the focus of the shocks. Thus at Cumana the hill of the castle of St. Antonio, and particularly the eminence on which the convent of St. Francis is placed, are believed to contain an enormous quantity of sulphur, and other inflammable matter. We forget, that the rapidity with which the undulations are propagated to great distances, even across the basin of the ocean, proves, that the centre of action is very remote from the surface of the globe. From this same cause, no doubt, earthquakes are not restrained to certain species of rocks, as some naturalists pretend, but all are fitted to propagate the movement. In order to keep within the limits of my own experience, I shall here cite the granites of Lima and Acapulco; the gneiss of Caracas; the mica-slate of the peninsula of Araya; the primitive thouschiefer of Tepecuacuilco, in Mexico; the secondary lime-stones of the Apennines, Spain, and new Andalusia; and finally the trappean porphyries of the provinces of Quito and Popayan. In these different places the ground is frequently agitated by the most violent shocks; but sometimes, in the same rock, the superior strata form invincible obstacles to the propagation

propagation of the motion. Thus, in the mines of Saxony, we have seen workmen hasten up affrighted by oscillations, which were not felt at the surface of the ground.

If, in regions the most remote from each other, primitive, secondary, and volcanic rocks, share equally in the convulsive movements of the globe, we cannot but admire also, that, in ground of little extent, certain classes of rocks oppose themselves to the propagation of the shocks. At Cumana, for instance, before the great catastrophe of 1797, the earthquakes were felt only along the southern and calcareous coast of the gulf of Cariaco, as far as the town of this name; while in the peninsula of Araya, and at the village of Maniquarez, the ground did not partake of the same agitation. The inhabitants of this northern coast, which is composed of mica-slate, built their huts on a motionless earth; a gulf three or four thousand toises in breadth separated them from a plain covered with ruins, and overturned by earthquakes. This security, founded on the experience of several ages, has vanished; and, since the 14th of December, 1797, new communications appear to have been opened in the interior of the globe. At present the peninsula of Araya is not merely subject to the agitations of the soil of Cumana, the promontory of mica-slate is become in its turn a particular centre of the movements. The earth is sometimes strongly shaken at the village of Maniquarez, when on the coast of Cumana the inhabitants enjoy the most perfect tranquillity. The gulf of Cariaco nevertheless is only sixty or eighty fathoms deep.

The earthquakes of Cumana are connected with those of the West India islands; and it has even been suspected, that they have some connection with the volcanic phenomena of the Cordilleras of the Andes. On the 4th of November, 1797, the soil of the province of Quito underwent such a destructive commotion, that, notwithstanding the extreme feebleness of the population of that country, near 40,000 natives perished, buried under the ruins of their houses, swallowed up in the crevices, or drowned in lakes that were suddenly formed. At the same period, the inhabitants of the eastern Antilles were alarmed by shocks, which continued during eight

months, when the volcano of Gaudaloupe threw out pumice stones, ashes, and gusts of sulphureous vapors. This eruption of the 27th of September, during which very long-continued subterraneous noises were heard, was followed on the 14th of December by the great earthquake of Cumana. Another volcano of the West India islands, that of St. Vincents, has lately given a fresh instance of these extraordinary connections. This volcano had not emitted flames since 1718, when they burst forth anew, in 1812. The total ruin of the city of Caracas preceded this explosion thirty-five days, and violent oscillations of the ground were felt, both in the islands, and on the coasts of Terra Firma.

Every thing in earthquakes seems to indicate the action of elastic fluids seeking an outlet to spread themselves in the atmosphere. Often, on the coasts of the South Sea, the action is almost instantaneously communicated from Chili to the gulf of Guayaquil, a distance of six hundred leagues; and, what is very remarkable, the shocks appear to be so much the stronger, as the country is more distant from burning volcanoes. The granitic mountains of Calabria, covered with very recent breccia, the calcareous chain of the Apennines, the country of Pignerol, the coasts of Portugal and Greece, those of Peru and Terra Firma, afford striking proofs of this assertion. The globe, it may be said, is agitated with greater force, in proportion as the surface has a smaller number of funnels communicating with the caverns of the interior. At Naples and at Messina, at the foot of Cotopaxi and of Tunguragua, earthquakes are dreaded only when vapours and flames do not issue from the crater. In the kingdom of Quito, the great catastrophe of Riobamba, which we have before mentioned, has led several well-informed persons to think, that this unfortunate country would be less often desolate, if the subterraneous fire should break the porphyritic dome of Chimborazo; and if this colossal mountain should become a burning volcano. At all times analogous facts have led to the same hypothesis. The Greeks, who, like ourselves, attributed the oscillations of the ground to the tension of elastic fluids, cited in favour of their opinion the total cessation of the shocks at the

the island of Eubœa, by the opening of a crevice in the Lelantine plain.

We have endeavoured to collect at the end of this chapter, the general phenomena of earthquakes under different climates. We have shown, that subterraneous vapours are subjected to laws as uniform as the mixture of gaseous fluids, which constitutes our atmosphere. We have abstained from all discussion of the nature of the chemical agents, which are the causes of the great derangements that the surface of the earth undergoes from time to time. It is sufficient here to observe, that these causes are concealed at immense depths; and that we must seek them in the rocks which we call primitive, perhaps even below the earthy and oxidized crust of the globe, in the abysses that contain the metalloidal bases of silex, lime, soda, and potash.

SLAVE MARKET.

The slaves exposed to sale were young men from fifteen to twenty years of age. Every morning coconut oil was distributed among them, with which they rubbed their bodies, to give their skin a black polish. The persons who came to purchase examined the teeth of these slaves, to judge of their age and health; forcing open their mouths as we do those of horses in a market. This degrading custom dates from Africa, as is proved by the faithful picture, which, in one of his dramatic pieces, Cervantes, released from his long captivity among the Moors, has drawn of the sale of the Christian slaves at Algiers. It is distressing to think, that even at this day there exist European colonists in the West Indies, who mark their slaves with a hot iron, to know them again if they escape. This is the treatment bestowed on those, "who save other men the trouble of sowing, tilling, and reaping, in order to live."

PHOSPHORESCENT INSECTS.

The night was delightfully cool; swarms of phosphorescent insects glittered in the air, and over a soil covered with sesuvium, and groves of mimosa, that bordered the river. We know how common the glow-worm is in Italy, and in all the south of Europe; but the picturesque effect it produces cannot be compared to those innumerable, scattered, and moving lights, that embellish the nights of the torrid zone, and seem to repeat on

the earth, along the vast extent of the savannahs, the spectacle of the starry vault of the sky.

RESEARCHES

Concerning

THE INSTITUTIONS AND MONUMENTS
OF THE

Ancient Inhabitants

OF

AMERICA;

WITH DESCRIPTIONS AND VIEWS

OF SOME OF THE

MOST STRIKING SCENES

IN

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OLD AND NEW WORLDS.

NEITHER an attentive examination of the geological constitution of America, nor reflections on the equilibrium of the fluids, that are diffused over the surface of the globe, lead us to admit, that the new continent emerged from the waters at a later period than the old: we discern in the former the same succession of stony strata, that we find in our own hemisphere; and it is probable, that, in the mountains of Peru, the granites, the micaceous schists, or the different formations of gypsum, and gritstone, existed originally at the same periods as the rocks of the same denominations in the Alps of Switzerland. The whole globe appears to have undergone the same catastrophes. At a height superior to that of Mount Blanc, on the summit of the Andes, we find pe-

trified

trified sea-shells; fossil bones of elephants are spread over the equinoctial regions; and, what is very remarkable, they are not discovered at the feet of the palm trees in the burning plains of the Orinoco, but on the coldest and most elevated regions of the Cordilleras. In the new world, as well as in the old, generations of species long extinct have preceded those, which now people the earth, the waters, and the air.

MAN.

There is no proof, that the existence of man is much more recent in America than in the other continent. Within the tropics, the strength of vegetation, the breadth of rivers, and partial inundations have presented powerful obstacles to the migration of nations. The extensive countries of the north of Asia are as thinly peopled as the savannahs of New Mexico and Paraguay; nor is it necessary to suppose, that the countries first peopled are those, which offer the greatest mass of inhabitants. The problem of the first population of America, is no more the province of history, than the questions on the origin of plants and animals, and on the distribution of organic germs, are that of natural science. History, in carrying us back to the earliest epochas, instructs us that almost every part of the globe is occupied by men who think themselves aborigines, because they are ignorant of their origin. Among a multitude of nations, who have succeeded, or have been incorporated with each other, it is impossible to discover with precision, the first basis of population, that primitive stratum beyond which the region of cosmogonical tradition begins.

The nations of America, except those which border on the polar circle, form a single race, characterized by the formation of the skull, the colour of the skin, the extreme thinness of the beard, and straight and glossy hair. The American race bears a very striking resemblance to that of the Mongul nations, which include the descendants of the Hiong-Nu, known heretofore by the name of Huns, the Kalkas, the Kalmucks, and the Burats. It has been ascertained, by late observations, that not only the inhabitants of Unalashka, but several tribes of South America, indicate, by the osteological characters of the head, a passage from the Ame-

rican to the Mongul race. When we shall have more completely studied the brown men of Africa, and that swarm of nations, who inhabit the interior and north-east of Asia, and who are vaguely described by systematic travellers under the name of Tartars and Tschoudes, the Caucasian, Mongul, American, Malay, and Negro races, will appear less insulated, and we shall acknowledge, in this great family of the human race, one single organic type, modified by circumstances which perhaps will ever remain unknown.

Though the nations of the new continent are connected by intimate ties, they exhibit, in the mobility of their features, in their complexions, tanned in a greater or less degree, and in their stature, a difference as remarkable as the Arabians, the Persians, and Sclavonians, who are all of the Caucasian race. The hordes who wander along the burning plains of the equinoctial regions have, however, no darker skins than the mountaineers of the temperate zone; whether it be that in the human race, and in the greater part of animals, there is a certain period of organic life, beyond which the influence of climate and food have no effect, or that the deviation from the primitive type becomes apparent only after a long series of ages. Besides, every thing concurs to prove, that the Americans, as well as the people of the Mongul race, have less flexibility of organization than the other nations of Asia and Europe.

LANGUAGES.

The number of languages, which distinguish the different native tribes, appears still more considerable in the new continent than in Africa, where, according to the late researches of Messrs. Seetzen and Vater, there are above one hundred and forty. In this respect, the whole of America resembles Caucasus, Italy before the conquest of the Romans, Asia Minor when that country contained, on a small extent of territory, the Cilicians of Semitic race, the Phrygians of Thracian origin, the Lydians, and the Celts. The configuration of the soil, the strength of vegetation, the apprehensions of the mountaineers under the tropics of exposing themselves to the burning heat of the plains, are obstacles to communication, and contribute to the amazing variety of American dialects. This variety

variety, it is observed, is more restrained in the savannas and forests of the north, which are easily traversed by the hunter, on the banks of great rivers along the coast of the ocean, and in every country where the Incas had established their theocracy by the force of arms.

When it is asserted, that several hundred languages are found in a continent, the whole population of which is not equal to that of France, we regard as different those languages, which bear the same affinity to each other, I will not say as the German and the Dutch, or the Italian and the Spanish, but as the Danish and the German, the Chaldean and the Arabic, the Greek and the Latin. In proportion as we penetrate into the labyrinth of American idioms, we discover, that several are susceptible of being classed by families, while a still greater number remain insulated, like the Biscayan among European, and the Japanese among Asiatic languages. This separation may, however, be only apparent; for we may presume that the languages, which seem to admit of no ethnographical classification, have some affinity, either with other languages which have been for a long time extinct, or with the idioms of nations which have never yet been visited by travellers.

The greater part of the American languages, even such as have the same difference with each other as the languages of Germanic origin, the Celtic and the Slavonian, bear a certain analogy in the whole of their organization: for instance, in the complication of grammatical forms, in the modification of the verb according to the nature of its syntax, and in the number of additive particles (*affixa et suffixa*). This uniform tendency of the idioms betrays, if not a community of origin, at least a great analogy in the intellectual dispositions of the American tribes, from Greenland to the Magellanic regions.

Investigations made with the most scrupulous exactness, in following a method which had not hitherto been used in the study of etymologies, have proved, that there are a few words that are common in the vocabularies of the two continents. In eighty-three American languages, examined by Messrs. Barton and Vater, one hundred and seventy words have been found, the

roots of which appear to be the same; and it is easy to perceive, that this analogy is not accidental, since it does not rest merely on imitative harmony, or on that conformity in the organs, which produces almost a perfect identity in the first sounds articulated by children. Of these one hundred and seventy words, which have this connexion with each other, three fifths resemble the Mantchou, the Tongouse, the Mongul, and the Samoyede; and two fifths the Celtic and Tschoud, the Biscayan, the Coptic, and the Congo languages. These words have been found by comparing the whole of the American languages with the whole of those of the old world; for hitherto we are acquainted with no American idiom, which seems to have an exclusive correspondence with any of the Asiatic, African, or European tongues. What some learned writers have asserted from abstract theories, respecting the pretended poverty of all the American languages, and the extreme imperfection of their numerical system, is as doubtful as the assertions which have been made respecting the weakness and stupidity of the human race throughout the new continent, the stunted growth of animated nature, and the degeneration of those animals, which have been transported from one hemisphere to the other.

ORIGIN.

Though no traditions point out any direct connexion between the nations of North and South America, their history is not less fraught with analogies in the political and religious revolutions, from which dates the civilization of the Aztecs, the Muyscas, and the Peruvians. Men with beards, and with clearer complexions than the natives of Anahuac, Cundinamarca, and the elevated plain of Couzco, make their appearance without any indication of the place of their birth; and, bearing the title of high priests, of legislators, of the friends of peace and the arts, which flourish under its auspices, operate a sudden change in the policy of the nations, who hail their arrival with veneration. Quetzalcoatl, Bochica, and Manco Capac, are the sacred names of these mysterious beings. Quetzalcoatl, clothed in a black sacerdotal robe, comes from Panuco, from the shores of the Gulf of Mexico; Bochica, the Boudha of the Muyscas, presents himself on the high

high plains of Bogota, where he arrives from the savannahs, which stretch along the east of the Cordilleras. The history of these legislators, which I have endeavoured to unfold in this work, is intermixed with miracles, religious fictions, and with those characters which imply an allegorical meaning. Some learned men have pretended to discover, that these strangers were shipwrecked Europeans, or the descendants of those Scandinavians, who, in the eleventh century, visited Greenland, Newfoundland, and perhaps Nova Scotia; but a slight reflection on the period of the Tolteck migrations, on the monastic institutions, the symbols of worship, the calendar, and the form of the monuments of Cholula, of Sogamozo, and of Couzco, leads us to conclude, that it was not in the north of Europe that Quetzalcoatl, Bochica, and Manco Capac framed their code of laws. Every consideration leads us rather towards Eastern Asia, to those nations who have been in contact with the inhabitants of Thibet, to the Shamanist Tartars, and the bearded Ainos of the isles of Jesso and Sachalin.

PYRAMID OF CHOLULA.

Among those swarms of nations, which, from the seventh to the twelfth century of the christian era, successively inhabited the country of Mexico, five are enumerated; the Toltecks, the Cicimecks, the Acolhuans, the Tlascaltecks, and the Aztecks, who, notwithstanding their political divisions, spoke the same language, followed the same worship, and built pyramidal edifices, which they regarded as *teocallis*, that is to say, the houses of their gods. These edifices were all of the same form, though of very different dimensions; they were pyramids, with several terraces, and the sides of which stood exactly in the direction of the meridian, and the parallel of the place. The *TEOCALLI* was raised in the midst of a square and walled enclosure, which, somewhat like the *περιβολος* of the Greeks, contained gardens, fountains, the dwellings of the priests, and sometimes arsenals; since each house of a Mexican divinity, like the ancient temple or Baal Berith, burnt by Abimelech, was a strong place. A great staircase led to the top of the truncated pyramid, and on the summit of the platform were one or two chapels, built like towers, which contained the

MONTHLY MAG. No. 264.

colossal idols of the divinity, to whom the *teocalli* was dedicated. This part of the edifice must be considered as the most consecrated place; like the *ναος*, or rather the *σεως*, of the Grecian temples. It was there, also, that the priests kept up the sacred fire. From the peculiar construction of the edifice we have just described, the priest who offered the sacrifice was seen by a great mass of the people at the same time: the procession of the *teopixqui*, ascending or descending the staircase of the pyramid, was beheld at a considerable distance. The inside of the edifice was the burial place of the kings and principal personages of Mexico. It is impossible to read the descriptions, which Herodotus and Diodorus Siculus have left us, of the temple of Jupiter Belus, without being struck with the resemblance of that Babylonian monument to the *teocallis* of Anahuac.

The *TEOCALLI* of Mexico was dedicated to Tezcatlipoca, the first of the Azteck divinities after Teotl, who is the supreme and invisible being; and to Huitzilopochtli, the god of war. It was built by the Aztecks, on the model of the pyramids of Teotihuacan, six years only before the discovery of America by Christopher Columbus. This truncated pyramid, called by Cortez the principal temple, was ninety-seven metres in breadth at its basis, and nearly fifty-four metres in height. It is not astonishing, that a building of these dimensions should have been destroyed a few years after the siege of Mexico. In Egypt there scarcely remains any vestiges of the enormous pyramids, which towered amidst the waters of the lake Mæris, and which Herodotus says were ornamented with colossal statues. The pyramids of Porsenna, of which the description seems somewhat fabulous, and four of which, according to Varro, were more than eighty metres in height, have equally disappeared in Etruria.

The greatest, most ancient, and most celebrated of the whole of the pyramidal monuments of Anahuac is the *teocalli* of Cholula. It is called in the present day the Mountain made by the hand of Man (*monte hecho a manos*). At a distance it has the aspect of a natural hill covered with vegetation.

The great *teocalli* of Cholula, called also the *Mountain of unbaked bricks* (*tlalchihualtepec*), had an altar on its top, dedicated to Quetzalcoatl, the god of

the air. This Quetzalcoatl, whose name signifies serpent clothed with green feathers, from *coatl*, serpent, and *quetzalli*, green feathers, is the most mysterious being of the whole Mexican mythology. He was a white and bearded man, like the Bochica of the Muyscus. He was high priest of Tula (Tollan,) legislator, chief of a religious sect, which, like the Sonyasis and the Bouddhists of Indostan, inflicted on themselves the most cruel penances. He introduced the custom of piercing the lips and the ears, and lacerating the rest of the body with the prickles of the agave leaves, or the thorns of the cactus; and of putting reeds into the wounds, in order that the blood might be seen to trickle more copiously.

Another very remarkable tradition still exists among the Indians of Cholula, according to which the great pyramid was not originally destined to serve for the worship of Quetzalcoatl. After my return to Europe, on examining at Rome the Mexican manuscript in the Vatican library, I found, that this same tradition was already recorded in a manuscript of Pedro de Los Rios, a Dominican monk, who, in 1566, copied on the very spot all the hieroglyphical paintings he could procure. "Before the great inundation which took place four thousand eight hundred years after the creation of the World, the country of Anahuac was inhabited by giants (tzocuillixque). All those who did not perish were transformed into fishes, save seven, who fled into caverns. When the waters subsided, one of these giants, Xelhua, surnamed the architect, went to Cholollan; where, as a memorial of the mountain Tlaloc, which had served for an asylum to himself and his six brethren, he built an artificial hill in form of a pyramid. He ordered bricks to be made in the province of Tlamanalco, at the foot of the Sierra of Cocotl, and to convey them to Cholula he placed a file of men, who passed them from hand to hand. The gods beheld with wrath this edifice, the top of which was to reach the clouds. Irritated at the daring attempt of Xelhua, they hurled fire on the pyramid. Numbers of the workmen perished; the work was discontinued, and the monument was afterwards dedicated to Quetzalcoatl, the god of the air."

The size of the platform of the pyra-

mid of Cholula, on which I made a great number of astronomical observations, is four thousand two hundred square metres. From it the eye ranges over a magnificent prospect; Popocatepetl, Iztaccihuatl, the peak of Orizaba, and the Sierra de Tlascalla, famous for the tempests which gather around its summit. We view at the same time three mountains higher than Mount Blanc, two of which are still burning volcanoes. A small chapel, surrounded with cypress, and dedicated to the Virgin de los Remedios, has succeeded to the temple of the god of the air, or the Mexican Indra. An ecclesiastic of the Indian race celebrates mass every day on the top of this antique monument.

No one of the ancient writers, neither Herodotus nor Strabo, Diodorus nor Pausanias, Arrian nor Quintus Curtius, asserts, that the temple of Belus was erected according to the four cardinal points, like the Egyptian and Mexican pyramids. Pliny observes only, that Belus was considered as the inventor of astronomy: *Inventor hic fuit sideralis scientiæ*. Diodorus relates, that the Babylonian temple served as an observatory to the Chaldeans. "It must be admitted," says he, "that this building was of an extraordinary height, and that here the Chaldeans made their observations on the stars, the rising and setting of which might be exactly perceived, on account of the elevation of the edifice." The Mexican priests, (*teopixqui*) made observations also on the stars from the summit of the *teocallis*; and announced to the people, by the sound of the horn, the hours of the night. These *teocallis* were built in the interval between the epocha of Mahomet and the reign of Ferdinand and Isabella; and we cannot observe without astonishment, that American edifices, the form of which is almost the same as that of one of the most ancient monuments on the banks of the Euphrates, belong to times so near our own.

VOLCANO OF COTOPAXI.

Cotopaxi is the loftiest of those volcanoes of the Andes, which at recent epochs have undergone eruptions. Its absolute height is five thousand seven hundred and fifty-four metres (two thousand nine hundred and fifty-two toises); it is double that of Canigou; and consequently eight hundred metres higher than Vesuvius would be, were

were it placed on the top of the Peak of Teneriffe. Cotopaxi is also the most dreadful volcano of the kingdom of Quito, and its explosions the most frequent and diastrous. The mass of scorix, and the huge pieces of rock, thrown out of this volcano, which are spread over the neighbouring valleys, covering a surface of several square leagues, would form, were they heaped together, a colossal mountain. In 1738 the flames of Cotopaxi rose nine hundred metres above the brink of the crater. In 1744 the roarings of the volcano were heard as far as Honda, a town on the borders of the Magdalena, and at the distance of two hundred common leagues. On the 4th of April, 1768, the quantity of ashes ejected by the mouth of Cotopaxi was so great, that in the towns of Hambato and Tacunga day broke only at three in the afternoon, and the inhabitants were obliged to use lanterns in walking the streets. The explosion which took place in the month of January, 1803, was preceded by a dreadful phenomenon, the sudden melting of the snows that covered the mountain. For twenty years before no smoke or vapour, that could be perceived, had issued from the crater; and in a single night the subterraneous fire became so active, that at sun-rise the external walls of the cone, heated, no doubt, to a very considerable temperature, appeared naked, and of the dark colour, which is peculiar to vitrified scorix. At the port of Guayaquil, fifty-two leagues distant in a straight line from the crater, we heard, day and night, the noises of the volcano, like continued discharges of a battery; we distinguished these tremendous sounds even on the Pacific Ocean, to the south-west of the island of Puna.

The form of Cotopaxi is the most beautiful and regular of the colossal summits of the high Andes. It is a perfect cone, which, covered with an enormous layer of snow, shines with dazzling splendor at the setting of the sun, and detaches itself in the most picturesque manner from the azure vault of heaven. This covering of snow conceals from the eye of the observer even the smallest inequalities of the soil; no point of rock, no stony mass, penetrates this coating of ice, or breaks the regularity of the figure of the cone. The summit of Cotopaxi resembles the Sugar-loaf (*Pan de azucar*) which terminates the Peak

of Teyde; but the height of its cone is six times the height of that of the great volcano of the Island of Teneriffe.

The greater the regularity in the form of the cone of this volcano the more we are struck in finding, on the side to the south-east, a small mass of rock, half concealed under the snow, studded with points, and which the natives call the head of the Inca. The origin of this singular denomination is very uncertain. A popular tradition prevails in the country that this isolated rock was heretofore a part of the top of Cotopaxi. The Indians relate that the volcano, at its first eruption, ejected far off a stony mass; which, like the cap of a dome, covered the enormous cavity that contains the subterraneous fire. Some pretend that this extraordinary catastrophe took place a short time after the invasion of the kingdom of Quito by the Inca Tupac Yupanqui; and that the rock to the left of the volcano, is called the head of the Inca, because its fall was the ominous presage of the death of the conqueror. Others, still more credulous, affirm that this mass of porphyry, with basis of pitchstone, was displaced in an explosion that happened at the very moment when the Inca Atahualpa was strangled by the Spaniards at Caxamarca.

LETTERS.

The want of letters observed in the new continent, at the time of its second discovery by Christopher Columbus, leads to the idea that the tribes of the Tartar or Mongul race, which we may suppose to have passed from the east of Asia to America, were not in possession of alphabetical writing; or what is less probable, that, having relapsed into barbarism under the influence of a climate less favourable to the display of the understanding, they had lost this wonderful art, known only to a very small number of individuals. We shall not here examine the question, whether the Devanagari alphabet is of remote antiquity on the banks of the Indus and the Ganges; or whether, as Strabo asserts from Megasthenes, the Hindoos were ignorant of writing before the conquests of Alexander. Farther to the east and the north in the region of monosyllabic languages, as in that of the Tartarian, Samoiede, Ostiack, and Kamtschadale tongues, the use of letters, wherever it is at present found,

was introduced very late. It seems indeed probable that it was the Christian sect of Nestorians, who communicated the Stranghelo alphabet to the Oighours and the Manchou Tartars; an alphabet, which in the northern regions of Asia is still more recent than the Runic characters in the north of Europe. We need not therefore suppose the communications between eastern Asia and America to have been of very remote antiquity, in order to comprehend why this latter part of the world had not been instructed in an art, which for a long series of ages was unknown, except in Egypt, in the Phœnician and Grecian colonies, and in the small space lying between the Mediterranean, the Oxus, and the Persian gulf.

The first missionaries who visited America, Valades and Acosta, have already called the Azteck paintings a writings similar to that of the Egyptians. If Kircher, Warburton, and other learned men, have since contested the propriety of this expression, it is because they have not distinguished the paintings of a mixed kind, in which real hieroglyphics, sometimes curiological, sometimes tropical, are added to the natural representation of an action, from simple hieroglyphical writing, such as is found, not on the pyramidion, but on the great faces of the obelisks. The famous inscription of Thebes, cited by Plutarch, and by Clement of Alexandria, the only one, the explanation of which has reached us, expressed by the hieroglyphics of a child, an old man, a vulture, a fish, and a hippopotamus, the following sentence, "You who are born, and who are to die, know, that the Eternal hates impudence." A Mexican, to express the same idea, would have represented the great spirit, Teotl, chastising a criminal; certain characters placed above two heads would have been sufficient to indicate the age of the child, and that of the old man; he would have individualized the action, but the style of his hieroglyphical paintings would not have furnished him with the means of giving a general expression to the sentiment of hatred and vengeance.

When we compare the Mexican paintings with the hieroglyphics that decorated the temples, the obelisks, and perhaps even the pyramids of Egypt; and reflect on the progressive steps which the human mind appears

to have followed in the invention of graphic means fitted to express ideas; we see that the nations of America were very distant from that perfection which the Egyptians had obtained. The Aztecks were indeed but little acquainted with simple hieroglyphics; they could represent the elements, and the relations of time and of place; but it is only by a great number of these characters, susceptible of being employed separately, that the painting of ideas becomes easy, and approximates to writing. We find among the Aztecks the germes of phonetic characters: they knew how to write names, by uniting certain signs which are associated with sounds; this contrivance might have led them to the beautiful discovery of giving an alphabetic form to their simple hieroglyphics; but ages would have elapsed before these nations of mountaineers, who adhered to their manners and customs with the same invincible obstinacy as the Chinese, the Japanese, and the Hindoos, could have raised themselves to the decomposition of words, the analysis of sounds, the invention of an alphabet.

Among the Mexican people the figures and symbolic characters were not traced on separate leaves. Whatever was the substance employed for manuscripts, they were seldom destined to form rolls, but were almost always folded in zigzag, in a particular manner, like the mounts of our fans. Two tablets of light wood were pasted at the ends, one at top, the other at bottom, so that before the painting was unfolded the manuscript had the most perfect resemblance with our bound books. By this arrangement, on opening a Mexican manuscript as we open our books, we can see only half of the characters at one time, those which are painted on the same side of the skin, or paper of maguey: to examine the whole of the pages, if the different folds of a band, which is often twelve or fifteen metres in length, can be called pages, we must extend the whole manuscript first from the left to the right, and then from the right to the left. In this respect the Mexican paintings are perfectly similar to the Siamese manuscripts, preserved in the public library at Paris, which are also folded in zigzag.

At Mexico the use of painting and of paper of maguey was extended far beyond the limits of the empire of Montezuma;

Montezuma, to the borders of the lake of Nicaragua, whither the Toltecks in their migrations had carried their language and their arts. In the kingdom of Guatemala, the inhabitants of Teochiapan had preserved traditions, that went back to the epocha of a great deluge; after which their ancestors, led by a chief called Votan, had come from a country lying toward the north. In the village of Teopixca there still existed in the sixteenth century descendants of the family of Votan, or Vodan, for these two names are the same, the Toltecks and the Aztecks not having the four consonants d, b, r, s, in their language. They who have studied the history of the Scandinavian nations in the heroic times must be struck at finding in Mexico a name which recalls that of Wodan or Odin, who reigned among the Scythians, and whose race, according to the very remarkable assertion of Bede, "gave kings to a great number of nations."

MEXICAN PAINTINGS.

From the researches I have made, it appears that there exist at present in Europe only six collections of Mexican paintings, those of the Escorial, Bologna, Velettri, Rome, Vienna, and Berlin. The learned jesuit Fabrega, who is often cited in the works of Mr. Zoega, and whose manuscripts relating to the Azteck antiquities were communicated to me by the Chevalier Borgia, nephew to the Cardinal of that name, supposes that the archives of Simancas, in Spain, contain also some of these hieroglyphical paintings, which Robertson has so aptly denominated picture writings.

The collection preserved at the Escorial has been examined by Mr. Waddilove, chaplain to the English embassy at Madrid when Lord Grantham was ambassador. It has the form of a book in folio; which may lead us to suspect that it is only a copy of a Mexican manuscript, for the originals I have examined are all of the size of volumes in quarto. The objects represented seem to prove that the collection of the Escorial, like those of Italy and Vienna, are either astrological books or real rituals, which point out the religious ceremonies prescribed for particular days of the month. At the bottom of each page is an explanation in Spanish, which has been added since the conquest.

The collection of Bologna is deposited in the library of the Institute of Sciences of that city. We are unacquainted with its origin; but we read on the first page that this painting, which is 326 centimetres (eleven Roman palms) in length, was ceded, the 26th of December, 1665, by Count Valerio Zani to the Marquis of Caspi. The characters, which are traced on a thick and ill prepared skin, seem in a great measure to allude to the form of the constellations, and to astrological notions. There exists an engraved copy of this Codex Mexicanus of Bologna, in the Museum of Cardinal Borgia, at Velettri.

The collection of Vienna, which is sixty-five pages, is become celebrated since it fixed the attention of Dr. Robertson, who, in his classic work on the history of the New Continent, has published a few pages in outlines only, and without colouring. We read on the first page of this Mexican manuscript that it was sent by King Emanuel of Portugal to Pope Clement the Seventh, and that it has since been in the hands of the Cardinals Hippolito de Medicis and Capuanus.

The Codex Mexicanus of the Borgia museum at Velettri is the finest of the Azteck manuscripts that I have examined.

The collection preserved in the royal library at Berlin contains different Azteck paintings, which I purchased during my abode in New Spain. The twelfth plate gives two fragments of this collection; it contains the lists of tributes, genealogies, the history of the migrations of the Mexicans, and a calendar made at the beginning of the conquest, in which the simple hieroglyphics of the days are joined to figures of saints painted in the Azteck style.

The library of the Vatican at Rome possesses in the valuable collection of its manuscripts two Codices Mexicani, numbered 3738 and 3776, in the catalogue. These collections, as well as the manuscript of Velettri, were unknown to Dr. Robertson, when he enumerated the Mexican paintings preserved in the different libraries of Europe. Mercatus, in his description of the obelisks of Rome, relates that toward the end of the sixteenth century two collections of original paintings existed in the Vatican. It would seem that one of these collections is entirely

entirely lost, unless it is that which is seen in the library of the Institute of Bologna; the other was found in 1785 by the jesuit Fabrega, after fifteen years search.

MEXICAN THEOLOGY.

The ninety-sixth page of the Codex Vaticanus, represents on the left an adoration: the deity has on a helmet, the ornaments of which are very remarkable: he is seated on a small bench, called *icpalli*, before a temple, of which only the top, or small chapel placed on the upper part of the pyramid, is represented. The adoration consisted, at Mexico, as well as in the East, in the ceremony of touching the ground with the right hand, and carrying the left to the mouth. In the drawing, No. 1, the homage is rendered by a genuflexion; the attitude of the figure, which prostrates itself before the temple, is found in several paintings of the Hindoos.

The group, No. 2, represents the celebrated *serpent woman*, Cihuacohuatl, called also Quilaztli, or Tonacacihua, *woman of our flesh*: she is the companion of Tonacateuctli. The Mexicans considered her as the mother of the human race; and, after the god of the *celestial Paradise*, Omteuuetli, she held the first rank among the divinities of Anahuac; we see her always represented with a great serpent. Other paintings exhibit to us a feather-headed snake, cut in pieces by the great spirit, Tezcatlipoca, or by the Sun personified, the god Tonatiuh. These allegories remind us of the ancient traditions of Asia. In the *woman and serpent* of the Aztecks we think we perceive the Eve of the Sematic nations: in the snake cut in pieces, the famous serpent Kaliya, or Kalinaga, conquered by Vishnu, when he took the form of Krishna. The Tonatiuh of the Mexicans appears also to be identical with the Krishna of the Hindoos, recorded in the Bhagavata Purana, and with the Mithras of the Persians. The most ancient traditions of nations go back to a state of things, when the earth, covered with bogs, was inhabited by snakes and other animals of gigantic bulk: the beneficent luminary, by drying up the soil, delivered the earth from these aquatic monsters.

Behind the serpent, who appears to be speaking to the goddess Cihuacohuatl, are two naked figures; they

are of a different colour, and seem to be in the attitude of contending with each other. We might be led to suppose, that the two vases, which we see at the bottom of the picture, one of which is overturned, is the cause of this contention. The serpent woman was considered at Mexico as the mother of two twin children; these naked figures are perhaps the children of Cihuacohuatl; they remind us of the Cain and Abel of Hebrew tradition.

It is no way doubtful, that Nestorianism, mingled with the dogmata of the Bouddhistes and the Shamans, spread through Mantchou Tartary into the north-east of Asia: we may therefore suppose, with some appearance of reason, that Christian ideas have been communicated by the same means to the Mexican nations, especially to the inhabitants of that northern region, from which the Toltecks emigrated, and which we must consider as the *officina virorum* of the New World.

When we examine this question by the rules of the most rigid analysis, we find nothing among the Americans, which leads to the supposition, that the Asiatic nations migrated to the New Continent after the establishment of Christianity. I am very far from denying the possibility of these posterior communications; I am not ignorant that the Tchoutschis annually crossed Behring's Straits to make war on the inhabitants of the north-west coast of America; but I think I may affirm, from the knowledge we have acquired since the end of the last century of the sacred books of the Hindoos, that, in order to explain these resemblances of traditions, of which all the first missionaries speak, we have no need to recur to Western Asia, peopled by nations of the Sematic race; these same traditions, of high and venerable antiquity, are found both among the followers of Brahma, and among the Shamans of the eastern steppes of Tartary.

Notwithstanding these striking analogies existing between the nations of the New Continent, and the Tartar tribes who have adopted the religion of Bouddah, I think I discover in the mythology of the Americans, in the style of their paintings, in their languages, and especially in their external conformation, the descendants of a race of men, which, early separated from

from the rest of mankind, has followed for a lengthened series of ages, a peculiar road in the unfolding of its intellectual faculties, and in its tendency towards civilization.

CHIMBORAZO AND CARGUAIRAZO.

The group of Chimborazo and Carguairazo, has an absolute elevation of 1891 metres (1493 toises); it is only a sixth less elevated than the top of Etna. The summit of Chimborazo does not therefore surpass the height of this plain more than 3640 metres, which is 84 metres less than the height of the top of Mount Blanc above the priory of Chamonix; for the difference between Chimborazo and Mount Blanc is nearly equal to that which is observed between the elevation of the plain of Tapia, and the bottom of the valley of Chamonix. The top of the Peak of Teneriffe, compared with the level of the town of Oratava, is still more elevated than Chimborazo and Mount Blanc above Riobamba and Chamonix.

We distinguish three kinds of principal forms belonging to the high tops of the Andes. The volcanoes which are yet burning, those which have but a single crater of extraordinary size, are conic mountains, with summits truncated in a greater or less degree: such is the figure of Cotopaxi, of Popocatepec, and the Peak of Orizaba. Volcanoes, the summits of which have sunk after a long series of eruptions, exhibit ridges bristled with points, needles leaning in different directions, and broken rocks falling into ruins. Such is the form of the Altar, or Capac-Urcu, a mountain once more lofty than Chimborazo, and the destruction of which is considered as a memorable period in the natural history of the New Continent; such is the form also of Carguairazo, a great part of which fell in on the night of the 19th of July, 1698. Torrents of water and mud then issued from the opened sides of the mountain, and laid waste the neighbouring country. This dreadful catastrophe was accompanied by an earthquake, which, in the adjacent towns of Hambato, and Llactacunga, swallowed up thousands of inhabitants.

A third form of the high tops of the Andes, and the most majestic of the whole, is that of Chimborazo, the summit of which is circular; it reminds us of those paps without craters, which the elastic force of the va-

pours swells up in regions where the hollow crust of the globe is mined by subterraneous fires. The aspect of mountains of granite has little analogy with that of Chimborazo. The granitic summits are flattened hemispheres; the trappean porphyry forms slender cupolas. Thus on the shore of the South Sea, after the long rains of winter, when the transparency of the air has suddenly increased, we see Chimborazo appear like a cloud at the horizon; it detaches itself from the neighbouring summits, and towers over the whole chain of the Andes, like that majestic dome, produced by the genius of Michael Angelo, over the antique monuments, which surround the Capitol.

Travellers who have approached the summits of Mont Blanc and Mont Rose are alone capable of feeling the character of this calm, majestic, and solemn scenery. The bulk of Chimborazo is so enormous, that the part which the eye embraces at once near the limit of the eternal snows is seven thousand metres in breadth. The extreme rarity of the strata of air, across which we see the tops of the Andes, contributes greatly to the splendour of the snow, and the magical effect of its reflection. Under the tropics, at a height of five thousand metres,* the azure vault of the sky appears of an indigo tint. The outlines of the mountain detach themselves from the sky in this pure and transparent atmosphere, while the inferior strata of the air, reposing on a plain destitute of vegetation, which reflects the radiant heat, are vaporous, and appear to veil the middle ground of the landscape.

The elevated plain of Tapia, which extends to the east as far as the foot of the altar, and of Condorasto, is three thousand metres in height, nearly equal to that of Canigou, one of the highest summits of the Pyrennees. A few plants of schinus, molle, cactus, agave, and molina, are scattered over the barren plain: and we see in the foreground lamas (*camelus lacma*) sketched from nature, and groups of Indians going to the market of Lican. The flank of the mountain presents that gradation of vegetable life, which I have endeavoured to trace in my chart of the Geography of plants, and which may be followed on the western top of the Andes from the impenetrable

* 59,371 inches,

groves of palm trees to the perpetual snows, bordered by thin layers of lichens.

At three thousand five hundred metres absolute height, the ligneous plants with coriaceous and shining leaves nearly disappear. The region of shrubs is separated from that of the grasses by alpine plants, by tufts of nerteria, valerian, saxifrage, and lobelia, and by small cruciferous plants. The grasses form a very broad belt, covered at intervals with snow, which remains but a few days. This belt, called in the country the *pajonal*, appears at a distance, like a gilded yellow carpet. Its colour forms an agreeable contrast with that of the scattered masses of snow; and is owing to the stalks and leaves of the grasses burnt by the rays of the sun in the seasons of great draught. Above the *pajonal* lies the region of cryptogamus plants, which here and there cover the porphyritic rocks destitute of vegetable earth. Farther on, at the limit of the perpetual ice, is the termination of organic life.

MEXICAN CALENDAR.

The civil year of the Aztecks was a solar year of three hundred and sixty-five days, and was divided into eighteen months, each of twenty days. After these eighteen months, or three hundred and sixty days, five complementary days were added, and the year began anew. The names of *Tonalpohualli* or *Cempohualilhuittl*, which distinguished this civil calendar from the ritual calendar, sufficiently indicated its principal characters. The first of these names signifies *reckoning of the Sun*, in opposition to the ritual calendar, called *reckoning of the Moon*, or *Metzlapohualli*: the second denomination is derived from *cempohualli*, twenty, and *ilhuittl*, festival; and it alludes, either to the twenty days contained in each month, or the twenty solemn festivals celebrated during the course of a civil year, in the *teocallis*, or *houses of the gods*.

The beginning of the civil day among the Aztecks was reckoned like that of the Persians, the Egyptians, the Babylonians, and the greater part of the nations of Asia, except the Chinese, from sunrising. It was divided into eight intervals, a division found among the Hindoos and the Romans; four of which were determined by the rising of the Sun, its setting, and its

two passages across the meridian. The rising was called *yquiza tonatiuh*; noon, *nepantla tonatiuh*; the setting, *onaqui tonatiuh*; and midnight, *yohual-nepantla*. The hieroglyphic of the day was a circle divided into four parts. Although, under the parallel of the city of Mexico, the length of the day does not vary more than two hours twenty-one minutes, it is very certain, that the Mexican hours were originally unequal, like the *planetary hours* of the Jews, and all those which the Greek astronomers noted under the name of *καίρικαι*, in opposition to the *σημεριναι*, *equinoxial hours*.

To correct the lunar year, and make it coincide with the solar year, eleven days, according to ancient custom, were added; which, by the edict of the Inca, were divided among the twelve moons. According to this arrangement, it was scarcely possible, that four equal periods, into which the lunar months should be divided, could be seven days each, and correspond to the phases of the Moon. The same historian, whose testimony is cited by M. Bailly in favor of the opinion, that the week of the Hindoos was known to the Americans, affirms, that, according to an ancient law of the Inca Pachacutec, there ought to be in each lunar month three days for festivals and for markets (*catu*); and that the people were to work, not seven, but eight consecutive days, and rest the ninth. This is undoubtedly a division of a lunar month, or a sidereal revolution of the Moon, into three small periods of nine days.

We shall observe, on this occasion, that the Japanese, a nation of the Tartar race, are equally unacquainted with the small period of seven days; while it is in use among the Chinese, who seem also aborigines of the elevated plain of Tartary, but who have long had intimate communications with Hindostan and Thibet.

THEIR CHRONOLOGY.

The Mexicans were in possession of annals, that went back to eight centuries and a half beyond the epocha of the arrival of Cortez in the country of Anahuac. We have already explained how these annals presented, in their subdivisions, sometimes a cycle of fifty-two years, at others a *thalpilli* of thirteen years, and at others a single year of two hundred and sixty days, contained in twenty small periods.

signs of thirteen days, according as the history was more or less minute. The Toltecks had disappeared four hundred and sixty-five years before the arrival of Cortez; the nation which the Spaniards found settled in the valley of Mexico was of the Azteck race: what he knew of the Toltecks he could have learnt only from paintings, which they had left in the country of Anahuac; or from some dispersed families, who, restrained by the love of their native soil, had not thought proper to share the chances of the emigration.

Let us now examine the ingenious but very complicated methods, of which these people made use to denote the year and the day of a cycle of fifty-two years. This method is identical with that made use of by the Hindoos, the Thibetans, the Chinese, the Japanese, and the Asiatic people of the Tartar race; who also distinguished the months and the years by the correspondence of several periodical series, the number of the terms of which is not the same. The Mexicans employ, for the cycle of years, the four following signs, which have the names of

- Tochtli* - a rabbit or hare,
- Acatl* - a cane,
- Tecpatl* - a flint, or silex,
- Calli* - a house.

The same contrivance of the concordance of two periodical series was employed to distinguish the days of the same year. It appears, that originally among the Mexican nations, as well as among the Persians, each day of the month had a name, and a particular sign; these twenty signs recall to mind the *yogas*, which, in the astrological almanack of the Hindoos, we find added to the twenty-eight days of the lunar month. In the *Metztlapohualli*, or reckoning of the Moon, of the Aztecks, they were distributed among the small cycles of the half-lunations; so that a periodical series of thirteen terms, which were all ciphers, corresponded to a periodical series of twenty terms, which contained only hieroglyphical signs. It is in this series of days, that we find the four grand signs—rabbit, cane, flint, and house, by which, as we have just seen, the years of a cycle were denoted; sixteen other signs of an inferior order were so distributed, that in an equal number of four they

separated the grand signs one from the other.

WODAN.

Votan, or *Wodan*, an American, seems to be a member of the same family with the *Wods*, or *Odins*, of the Goths, and nations of Celtic origin. As Odin and Boudha, according to the learned researches of Sir William Jones, are probably one and the same person, it is curious to see the names of *Boudhar*, *Wodans dag*, (Wednesday), and *Votan*, denote in India, in Scandinavia, and Mexico, a day of a small period. According to the ancient traditions, collected by the Bishop Francis Nunez de la Vega; "the Wodan of the Chiapanese was grandson of that illustrious old man, who, at the time of the great deluge, in which the greater part of the human race perished, was saved on a raft together with his family." Wodan co-operated in the construction of the great edifice, which had been undertaken by men to reach the skies; the execution of this rash project was interrupted; each family received from that time a different language, and the great spirit, *Teotl*, ordered Wodan, to go and people the country of Anahuac. This American tradition reminds us of the Menou of the Hindoos, the Noah of the Hebrews, and the dispersion of the Couschites of Singar [the Cushites of Shinar]. Comparing this tradition either with those of the Hebrews and Indians preserved in Genesis and the two sacred Pouranas, or with the fable of Xelhua the Cholulain, and other facts cited in the course of this work, it is impossible to avoid being struck with the analogy, which exists between the old memorials of the people of Asia, and those of the New Continent.

TRADITION OF THE FLOOD.

A great inundation, which began the year *ce calli*, the day 4 water (*nahuatl*), destroyed mankind. This is the last of the great revolutions, which the world has undergone. Men were transformed into fish, except one man and one woman, who saved themselves in the trunk of an *ahahuete*, or cupressus disticha. The drawing represents the goddess of water, called *Matlalcueje*, or *Chalchiuhcueje*, and considered as the companion of Tlaloc, descending towards the earth. Coxcox, the Noah of the Mexicans, and his wife *Xochiquetzal*, are seated in a trunk of a tree,

covered with leaves, and floating amidst the waters.

These four ages which are also designated under the name of *suns*, contain together eighteen thousand and twenty-eight years; that is to say, six thousand years more than the four Persian ages described in the Zend-Avesta. I nowhere find how many years had elapsed from the deluge of Coxcox to the sacrifice of Tlalixco, or till the reform of the Azteck calendar; but, however near we may suppose these two periods, we still find that the Mexicans attributed to the world a duration of more than twenty thousand years. This duration certainly forms a contrast with the great period of the Hindoos, which consists of four millions three hundred and twenty thousand years; and still more with the cosmogonical fiction of the Thibetans, according to which mankind already compute eighteen revolutions, each of which has several *padu*, expressed by numbers of sixty-two ciphers. It is nevertheless remarkable that we find an American people, who, according to the same system of the calendar in use among them on the arrival of Cortez, indicate the days and the years in which the world underwent great catastrophes farther back than twenty ages.

The history begins by the Deluge of Coxcox, or the fourth destruction of the world, which, according to the Azteck cosmogony, terminates the fourth of the great cycles, *atonatiuh*, the age of water. This cataclysm took place, according to the two received chronological systems, one thousand four hundred and seventeen, or eighteen thousand and twenty-eight years after the beginning of the age of earth, *tlaltonatiuh*. The enormous difference of these numbers ought less to astonish us, when we recollect the hypotheses, which in our days have been advanced by Bailly, Sir William Jones, and Bentley, on the duration of the five *Yugas* of the Hindoos. Of the different nations that inhabit Mexico, paintings representing the deluge of Coxcox are found among the Aztecks, the Miztecks, the Zapotecks, the Tlascaltecks, and the Mechoacanese. The Noah Xisuthrus, or Menou of these nations, is called Coxcox, Teo-Cipactli, or Tezpi. He saved himself conjointly with his wife, Xochiquetzal, in a bark, or, according to other traditions, on a raft of *ahuahuete* (*cupressus*

disticha). The painting represents Coxcox in the midst of the water, lying in a bark. The mountain, the summit of which, crowned by a tree, rises above the waters, is the Peak of Colhuacan, the Ararat of the Mexicans. The horn, which is represented on the left, is the phonetic hieroglyphic of Colhuacan. At the foot of the mountain appear the heads of Coxcox and his wife. The latter of these is known by the two tresses in the form of horns, which, as we have often observed, denote the female sex. The men born after the deluge were dumb: a dove, from the top of a tree, distributes among them tongues, represented under the form of small commas. We must not confound this dove with the bird which brings Coxcox tidings, that the waters were dried up. The people of Mechoacan preserved a tradition, according to which Coxcox, whom they called Tezpi, embarked in a spacious *acalli* with his wife, his children, several animals and grain, the preservation of which was of importance to mankind. When the great spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his bark a vulture, the *xopilote* (*vultur aura*). This bird, which feeds on dead flesh, did not return on account of the great number of carcasses, with which the earth, recently dried up, was strewed. Tezpi sent out other birds, one of which, the humming bird, alone returned, holding in its beak a branch covered with leaves; Tezpi seeing that fresh verdure began to clothe the soil, quitted his bark near the mountain of Colhuacan.

These traditions, we here repeat, remind us of others of high and venerable antiquity. The sight of marine substances, found even on the loftiest summits, might give men, who have had no communication, the idea of great inundations, which for a certain time extinguished organic life on the earth; but ought we not to acknowledge the traces of a common origin, wherever cosmogonical ideas, and the first traditions of nations, offer striking analogies even in the minutest circumstances? does not the humming-bird of Tezpi remind us of Noah's dove, that of Deucalion, and the birds, which, according to Berosus, Xisuthrus sent out from his ark, to see whether the waters had run off, and whether he might erect altars to the protecting divinities of Chaldea?

BOCHICA.

In the description of the cataract of Tequendama, we have spoken of that marvellous personage, known in the American mythology under the name of Bochica, or Idacanzas, who opened a passage for the waters of the lake of Funzha, assembled the wandering tribes into a social state, introduced the worship of the Sun, and, like the Peruvian Manco-Capac, and the Mexican Quetzalcoatl, became the legislator of the Muyscas. These same traditions relate, that Bochica, son and emblem of the Sun, high priest of Sogamozo, or Iraca, seeing the chiefs of the different Indian tribes disputing for the supreme authority, advised them to choose for zaque, or sovereign, one among them called Huncahua, revered on account of his wisdom and justice. The advice of the high priest was universally adopted; and Huncahua, who reigned two hundred and fifty years, subdued the whole of the country that extends from the savannahs of San Juan de los Llanos to the mountains of Opon. Bochica, devoting himself to a life of severe penance, lived a hundred Muysca cycles, or two thousand years. He disappeared mysteriously at Iraca, to the east of Tunja. This town, which was then the most populous in the country, was founded by Huncahua, the first of the dynasty of the zaques of Cundinamarca; and took the name of Hunca, from its founder, which the Spaniards afterward changed into that of Tunca, or Tunja.

The form of government given by Bochica to the inhabitants of Bogota is very remarkable from its analogy with those of Japan and Thibet. The Incas of Peru united in their person the temporal and spiritual powers. The children of the Sun were both priests and kings. At Cundinamarca, at a period probably anterior to Manco-Capac, Bochica had constituted the four chiefs of tribes, Gameza, Busbanca, Pesca, and Toca, electors; and ordered, that, after his death, these electors, and their descendants, should have the right of choosing the high priest of Iraca. The pontiffs, or lamas, the successors of Bochica, were considered as heirs of his virtue and sanctity; and such as Cholula, in the time of Montezuma, was to the Aztecs, Iraca had been to the Muyscas. The people thronged in crowds to offer presents to the high priest, visiting

those places which were consecrated by the miracles of Bochica; and amidst the horrors of the most sanguinary warfare, the pilgrims enjoyed the protection of those princes, through whose territories they passed to visit the sanctuary (*chunsua*), and prostrate themselves at the feet of the lama, who presided there. The temporal chief, called zaque of Tunja, to whom the *xippa*, or princes, of Bogota, paid an annual tribute, and the pontiff of Iraca, were consequently two distinct potentates, as the emperor and dairi are in Japan.

Bochica was not only considered as the founder of a new worship and law-giver of the Muyscas; as emblem of the sun he regulated the seasons, and to him was attributed the invention of the calendar. He had prescribed also the order of the sacrifices, which were to be celebrated at the end of the small cycles, on account of the fifth lunar intercalation.

The least division of time among the Muyscas was a period of three days. The week of seven days was unknown in America, as well as in part of eastern Asia. On the first day of this small period a great market was held at Turmequé.

LETTERS

ON

INDIA;

BY

MARIA GRAHAM,

Author of "Journal of a Residence in India."

In one vol. 8vo. 14s.

[At the distance of a few volumes we introduced to our readers an account of the amusing voyage of this lady on the coasts of Hindoostan; and we have now the gratification to present to their notice a volume in which she has exhibited a succinct and intelligible view of whatever is curious relative to the language, literature, history, manners, religion, and mythology, of the East. Such a work has long been sought for in the bookseller's shops of Europe, and it cannot fail to prove as instructive to general readers as useful to all persons who visit or reside in India, and whose access to great libraries, or opportunities of study, do not enable them to examine the same topics in detail.]

ENGLISH EMPIRE.

ON looking over the map of modern India, one is astonished at the immense

immense tract of country contained within the lines which mark the British possessions, nor is the wonder lessened by the consideration, that the territory nominally under the government of the Nizam ul Muluc, or Soubadar of the Deccan, and that subject to the Peishwa of Poonah, are guarded and garrisoned by British subsidiary forces, while these princes, not less than the shadow of the Great Mogul, are prisoners in their palaces, to troops paid by themselves. Thus the whole of the immense region from the frontiers of Cabul to Cape Comorin, north and south, and from the Indus to the Ganges, east and west, is virtually under the British dominion; while the very few really independant chiefs and princes preserve that independance merely by sufferance, as you may convince yourself by an inspection of their geographical positions relatively to the British territory. But, after all, it is chiefly the empire of opinion that supports us in our possessions, for the natives out-number us in such a proportion as must make us tremble, if ever injuries offered to them, or interference in those points of religion or custom to which they are attached, shall rouse them to the exercise of the physical superiority they undoubtedly possess, and to shake off the timid and humble peacefulness which has hitherto distinguished them.

ASPECT OF INDIA.

Nature seems to have taken pleasure in embellishing and enriching the favoured country of Hindoostan with every choicest gift. Under a pure sky and brilliant sun the soil produces the most exquisite fruits, and the most abundant harvests; the rocks are rich in gems, the mountains teem with gold, and the fleecy pod of the cotton furnishes in profusion the light garment fitted to the climate. In travelling in the interior your eyes will often be enchanted with the most delicious landscapes. Amidst stupendous forests you will not unfrequently be charmed with a cultivated spot, where, if ever, you might realize the dreams of the poets, and indulge in that impassioned indolence which is the parent of poetry and of the fine arts.

But, alas! it is not the natural riches of the country, nor the exquisite beauty of its sylvan scenery, that will most attract your attention. Vast cities now too large for their diminished inhabitants, towns embellished with

temples and with tombs now falling to decay, and absolutely unpeopled, and stupendous monuments of art, which have not served to transmit even the names of their founders down to our times, will frequently arrest your steps; but while these are hastening to decay, the customs and habits of the natives seem immortal, and present us now with the same traits under which they are painted by the Greeks who visited them two thousand years ago.

LANGUAGES.

The Hindoostanee is the most widely diffused, though, should you be stationed in Bengal, the Bengalee, or ancient language of Gaur, will be most useful, as it is spoken over a pretty extensive district. However, if you wish to travel much, learn Persian, which may be called the French of the East: for you will not find a village where at least one person cannot speak it.

Were all other monuments swept away from the face of Hindoostan, were its inhabitants destroyed, and its name forgotten, the existence of the Sanscrit language would prove that it once contained a race who had reached a high degree of refinement, and who must have been blest with many rare advantages before such a language could have been formed and polished. Amidst the wreck of the nations where it flourished, and superior to the havoc of war and of conquest, it remains a venerable monument of the splendor of other times, as the solid pyramid in the deserts of Egypt attests, that where now the whirlwind drives the overwhelming sand-wave, and plows up the loose and barren dust, a numerous population once enlivened the plain, and the voice of industry once gladdened the woods.

The languages of India are usually reckoned to be four.

The Sanscrit, or language of the gods.

The Pracrit, or spoken language.

The Paisachi, or language of the demons.

The Magad'hi.

Some writers however substitute for the two latter the Apabhhransa or Jargon, and the Misra or mixed language.

Although the Sanscrit is now a dead language, it was probably at one period the spoken language of most parts of India, and the objections which might be made to this opinion, such as the inordinate length of the compound words,

words, and the strict rules for the permutation of letters in these compounds, are obviated by the fluency with which those persons deliver themselves who still speak the language.

The *Pracrit* language formerly included all the written dialects used in the common intercourse of life, and cultivated by men of letters: but the term *Pracrit* is now commonly restricted to the language spoken on the banks of the *Seraswattee*.

The *Gaura*, or *Bengali*, is spoken in the provinces of which the ancient city of *Gaur* was once the capital, and of which nothing remains but widely spread ruins. The language contains some original poems, besides many translations from the *Sanscrit*; it appeared to me, when I heard it spoken, to be a soft agreeable language, though less pleasing to the ear than the *Hindoostani*.

POETRY.

Sanscrit and *Pracrit* poetry is regulated by the number, length, and disposition of syllables, and is disposed into several classes, each of which is again subdivided. Some of the metres admit any number of syllables, from twenty-seven to nine hundred and ninety-nine; and others are equally remarkable for their brevity; but the most common *Sanscrit* metre is the stanza of four verses, containing eight syllables each.

Sanscrit poetry admits both of rhyme and blank verse, and is in some instances subject to very rigid rules, although in others there is scarcely any restraint.

There are eighteen orthodox *Vedyas*, or parts of knowledge. The first four are the *Vedas*, of which I propose hereafter to give you a particular account. The four following are the *Upavedas*, or treatises on medicine, music, war, and mechanical arts. The six *Angas* treat of pronunciation, religious ceremonies, grammar, prosody, astronomy, and the explanation of the difficult words and phrases in the *Vedas*. Lastly, the four *Upangas* contain—first, eighteen *Puranas*, for the instruction and entertainment of man; second, books on apprehension, reason, and judgment; third, moral and religious duties and laws; and fourthly, the books of law and justice.*

The most ancient Indian poem is

* The names of the eighteen *Vedyas* are as follow—the *Rich*, *Yajush*, *Saman*, and *Athervan Vedas*; the *Ayush*, *Gand-*

the *Ramayana* of *Valmiki*. Three volumes of it have been printed at *Se-rampore*, in the *Devanagari* character, accompanied by a literal translation by the missionaries *Cary* and *Marshman*.

The other great historical poem, entitled the *Mahabharut*, contains the adventures of the hero *Crishna*, and the great wars which distracted India in the fourteenth century before Christ, and which introduced some very important changes in the religion of the *Hindoos*. It is written by *Vyasa*, who is the reputed compiler of the *Puranas*.

Next to these great poems which are held sacred, the epic poem of *Megha* may be ranked. It is called *Sisupala bad'ha*, and describes the death of *Sisupala*, slain in war by *Chrishna*.

This poem is one of the six excellent compositions in *Sanscrit*, which I shall name together. The second is the *Ciratarjuniya* of *Bharavi*, and contains the history of the hero *Arjuna's* journey and penance on the mountain of *India Keiladree*, in order to obtain celestial weapons from the gods, to be employed against king *Duryod'hana*.

The third is the *Naishadiya* of *Sriharsha*, by some esteemed the most beautiful poem in the language. It is founded on an interesting story, which however is not related at length, but is to be found in the *Nalodaya* of *Calidasa*. It describes the marriage of *Nala* king of *Nishada*, and *Damayanti* daughter of *Bhima* king of *Viderbha*, and the loss of his kingdom by gambling, through the artifices of *Cali* in a human shape.

The three other excellent works are by the poet *Calidasa*, and are the *Cumara*, *Raghu*, and *Meghadata*. Of the first of these three only a part remains; the subject is the birth or origin of *Cumara* the son of *Parvati*, but the fragment closes with the marriage of the goddess. In it all the personages, not excepting her father, the snowy mountain *Hymalaya*, are described with the human form and human manners.

INDIAN MUSIC.

I am no musician, and therefore can only tell you, that the few Indian airs I had an opportunity of hearing were remarkable for their extreme simpli-

harva, *Dhanush*, and *St'hapaya Upavedas*; the *Sirsha*, *Calpa*, *Vyacarana*, *Ch'handas*, *Jyotish*, and *Niructi Angas*; and the *Purana*, *Nyaya*, *Mimansa*, and *Dherma Sastra*, *Upangas*.

city

city, and some of them pleased my uncultivated ear, as those of Scotland and Ireland do, because they seem expressive of the sentiments described in the songs they accompany. The instrumental part of their music did not please me so well; however I believe I did not hear any of the best. It appears to me too noisy, from the constant use of drums of all sizes, and of trumpets and pipes, from that so large as to require a man to bear the mouth on his shoulder while it is played by another, to the smallest reed. I have, however, heard some extremely sweet pipes; and I have seen the double pipe, which we observe in antique sculptures, but which is not remarkable for the beauty of its tones. There are several instruments of the guitar and lute kind, some of which are formed with hollow gourds, by way of sounding-boards; and I once saw a kind of triangular harp or lyre, the tones of which were charming. There is also an instrument played with a bow, which put me a good deal in mind of a dancing-master's kit. The strings of all these being of iron or brass wire, and in general the fingers used for fretting the strings being armed with thimbles of metal, the tones produced have not that mellowness which we admire in Europe.

THE VEDAS.

Of all the writings left by the sages, the Vedas are the most interesting. Their existence was long doubted by the learned in Europe, perhaps owing in some degree to the unwillingness of the Brahmins to impart them to strangers. But early in the seventeenth century they had been partly translated for the use of the accomplished prince Dara Shekoh, into the Persian language, and considerable portions had been rendered into the Hindui tongue. At length several English gentlemen, among whom the most distinguished was Sir William Jones, procured copies of valuable portions of the originals: but it is to Mr. Colebrooke that we are indebted for the most complete accounts of these ancient writings.

Some persons have hastily pronounced the Vedas to be modern forgeries; but Mr. Colebrooke has brought forward the most convincing arguments, corroborated by various proofs, that, notwithstanding the possible inaccuracy of a few passages, the

great body of the Vedas as now received consists of the same compositions which under the title of Vedas have been revered by the Hindoos for hundreds, if not thousands, of years.

These Vedas are four in number; the Rigveda, the Yajurveda, the Samaveda, and At'herva Veda; and some writers reckon the books It'hasa and the Puranas as a fifth or supplemental Veda. By the age of the Vedas is not meant the period at which they were actually composed, but that in which they were collected and arranged by the sage Dwapayana, surnamed Vyasa or the Compiler, or about fourteen centuries before the Christian era, and nine hundred years before Pisistratus performed the same office for the works of Homer, in danger of being lost, owing to the practice of the public rehearsers, who only declaimed detached passages and episodes.

The At'herban, or more properly At'herva Veda, is supposed to be more modern than the other three books, and indeed to be a compilation from them. The antiquity also of many of the puranas is questioned, but their real author and precise date is of little consequence, since the fact of their being really the sacred books of India is acknowledged.

The Vedas consist of a compilation of prayers or muntras and hymns, the complete collection of which is called Sanhita, and of precepts and maxims called Brahmana. The theology of Indian scripture, including the argumentative part or Vedanta, is contained in tracts called Upanishads; and to each Veda a treatise called Jyotish is annexed, explaining the adjustment of the calendar for religious purposes.

The Rigveda contains chiefly encomiastic muntras, and its name is derived from the verb Rich to laud; these prayers are mostly in verse, and together with similar passages in any other Veda are called Rich. The authors of these hymns are various, some of them being ascribed to different deities male and female, others to kings and princes, or to sages and holy men.

The name of the Yajurveda signifies that it concerns oblations and sacrifices. Soon after it was compiled by Vyasa it became polluted, and a new revelation called the White Yajush was granted to Yajnyawalkya, while the remains of the former Yajush is distinguished by the title of the Black Yajurveda.

Some

Some of the prayers called Rich are included in this Veda, but its own peculiar muntras are in prose.

A peculiar degree of holiness is attributed to the Samaveda, as its name signifies that which destroys sin. Its texts are usually chaunted, and I have occasionally been delighted with the solemn tones issuing from the domes of the native temples, at sunset, before the moment for the ceremonial ablutions had arrived.

The last, or At'harvan Veda, is chiefly used at rites for conciliating the deities, or for drawing down curses on enemies, and contains some prayers used at lustrations.

THEIR DOCTRINES.

The better notions of the Vedas, and particularly those of the Aitareya Aranyaca are professedly the fundamental doctrines of the philosophers of the Vedanta sect, whose speculations appear to coincide nearly with those of Berkeley, and perhaps of Plato. The Sastra, which contains the doctrines of the Vedantas, is ascribed to Vyasa, and the commentator is Sancara, who explains and enlarges the very ancient and almost obsolete texts of this author. The opinions of this school concerning matter are, that it has no existence independent on mental perception, and consequently that existence and perceptibility are controvertible terms. That external appearances and sensations are illusory, and would vanish into nothing if the divine energy, which alone sustains them were suspended but for a moment.

Their notions concerning the human soul approach nearly to the Pantheism of some other philosophical sects, and may be understood from the following text. "That spirit from which these created beings proceed; through which, having proceeded from it, they live; toward which they tend, and in which they are ultimately absorbed, that spirit study to know; that spirit is the great one."

The oldest philosophical sect in India appears, however, to have been that of the followers of Capila, inventor of the Sanc'hya or numeral philosophy, which Sir William Jones thought resembled the metaphysics of Pythagoras, who is said indeed to have travelled into India in search of knowledge, and who might possibly have adopted the tenets of the Brahmins his instructors. Next to the Sanc'hya,

Gotama and Canada invented the Nyaya or logical philosophy, admitting the actual existence of material substance in the popular sense of the word matter, and comprising a body of dialectics, with an artificial method of reasoning, with distinct names for the three parts of a proposition, and even for those of a regular syllogism.

The philosophy of the Baud'dha and Jaina religious sects is branded with the name of atheism by the orthodox Brahmins, who assert that they deny the existence of spirit independent on matter, and consequently that of the supreme intelligence. But we may, I think, doubt how far the assertions of enemies and rivals are entitled to belief.

INDIAN ASTRONOMY.

The existence of the Indian astronomy was not known in Europe till M. de la Loubere, ambassador of Louis XIV. at the court of Siam, brought with him to France some tables and rules for calculating the places of the sun and moon, which were examined by Cassini, who bore testimony to their accuracy. Other tables were sent to Paris by the French missionaries; and M. le Gentil, on his return from India, where he had been to observe the transit of Venus, A. D. 1769, brought with him another set of tables, and the Indian methods of calculating; and in 1787, M. Bailly published his *Astronomie Indienne*, while in 1789 Mr. Playfair's paper on the same subject appeared in the *Edinburgh Transactions*. Such was the state of knowledge on this highly interesting subject when the Asiatic Society was established. Since that time, the volume of their Researches have been enriched with a variety of papers on the Indian astronomy, from which I take the facts I write to you, in hopes that though I understand nothing whatever of the science myself, you may be induced, in the East, to go on with studies in which I know you have already made some progress.

The Hindû books on astronomy have the general name of the Jyotish Sastras, in which are to be discovered traits of a bright light, which must have illumined mankind at so very early a period, that M. Bailly seems to doubt whether we should not regard them as remains of antediluvian science, fragments of a system that is lost, and whose ruins serve only to excite our admiration.

The

The Surya Sidd'hanta seems to be the Jyotish Sastra of highest authority, if it be not the oldest. It is said to have been revealed by Surya, or the sun, to the sage Meva, according to some about the year of the world 1956. The obliquity of the ecliptic is stated in it to be 24° , which, if founded on actual observation at the time of compiling that Sastra, would confirm its supposed antiquity.

The Hindû division of the zodiac into signs and degrees, is the same as ours. Their year is sidereal, and commences at the instant of the sun's entering the sign Aries, each astronomical month containing as many days and fractions of days, as he stays in each sign. The civil time differs from the astronomical year in rejecting the fractional parts, and the civil year and month are begun at sunrise instead of midnight.

The epocha from which the Hindûs compute the motions of the planets, is that point of time counted back, when, according to their motions, they must have been in conjunction at the first point of Aries, or above a thousand millions of years ago, it will take nearly double that period before they are again in that situation; and the enormous interval between these conjunctions is called a calpa, and mythologically a day of Brahma. The calpa is divided into manvantaras, and great and little yugs, the use of some of which divisions is not now apparent; but the greater yug is an anomalistic period of the sun and moon, at the end of which they are found together in the first of Aries. The division of the great yug into the Satya, Treta, Dwapar, and Cali yugs, are by some supposed to have originated in the precession of the equinoxes (*Cranti*), but by others they are considered as purely mythological, like the golden, silver, brazen, and iron ages, among the western poets.

The really learned Jyotish Pandits have just notions of the figure of the earth, and of the œconomy of the universe; but they, in appearance, agree with the popular notions on these subjects—such as, that eclipses are caused by a monster who occasionally interposes his head or his tail (*Cetu* and *Rahu*, or the ascending and descending nodes) between the earth and the sun and moon; and that the earth is a plain supported on the backs of elephants, resting on a tortoise, and other equally puerile superstitions.

The notion of a polar star common to the Indian and Greek astronomers, could not be taken from the present polar star in the Little Bear; Bailly conjectures that one of the stars in the Dragon was the polar star mentioned by Eudoxus, which was nearest to the pole 1326 years before Christ; and it is possible, that either that, or the great star in the same constellation which was within one degree of the pole 2836 years before Christ, may be the polar star of the ancient Hindû astronomers.

The Hindûs have a division of the ecliptic and zodiac into twelve signs or constellations, agreeing in figure and designation with those of the Greeks, and differing merely in the place of the constellations which are carried by them a little further to the westward than by the Greeks. But their most ancient distribution of the ecliptic was into twenty-seven parts, nearly agreeing with the Manzil or mansions of the moon used by the Arabs, who might either have borrowed it from the Hindûs, or derived it from the same common source of some more ancient astronomy.

The principal star of each Nacshatra is called Yogatara, but they are not the same with the Yogas which regard astrology, and are also employed in regulating moveable feasts. The yoga is a mode of indicating the sum of the longitudes of the sun and moon; the rules given for its computation make it obvious that the yogas are twenty-seven divisions of 360° of a great circle measured on the ecliptic. The twenty-eight yogas of the astrologers correspond with the nacshatras, but vary according to the day of the week; they have also a division of the zodiac, called Dreshcana, answering to the Decani of European astrologers. Each of the twelve signs is divided into three dreshcanas, and over these divisions thirty-six guardians are appointed whose figure and habit are described minutely: these dreshcanas are used in casting nativities and determining fortunate and unfortunate days or hours, and the figures of their guardians are inscribed on amulets or other charms. They correspond not only with the Decani of the Greeks, but with the Rab ul Wajeh of the Arabs who were not less addicted to judicial astrology than the Hindûs.

A modern Hindû will upon no account undertake a journey or an enterprise of any kind without consulting the

the astrologer, and you may remember that I mentioned him as one of the twelve chief persons in a village, where his office is to declare the proper times for the different operations of agriculture, to adjust the calendar for religious festivals, besides the proclamation of lucky and unlucky days. All of which, after all, only proves that men are the same in every climate and under every circumstance: the augurs of Greece and Rome, the soothsayers of Israel, and the conjurors of modern Europe, like the astrologers of Hindostan, had equally the credulity of their fellow-mortals to work upon, and as a knave sometimes ends in being as great a dupe as those he deceives, the deception that was begun from interested motives may be carried on with the good faith of superstition.

INDIAN GEOGRAPHY.

Their systems of geography are extremely curious, though involved in considerable obscurity, owing to the exuberance, or poverty, shall I say? of the Hindû imagination, which delights in describing mountains of precious stones, seas of milk, and rivers of honey or butter; and has pleased itself with rendering the world so equal, that for every mountain in the south there is its equivalent in the north, and that no river can flow without a sister stream in an opposite direction. Notwithstanding these disguises, however, it is plain that the Hindûs had a very general and tolerably correct notion of the old continent; and, though at first sight they appear completely separated from the rest of the world, the means by which they acquired their true notions of it, become, on a little attention, abundantly apparent.

These systems differ considerably among themselves, even as related in the Puranas; but, for the most part, they divide the earth into seven *Dwipa*, or islands, the first of which, Jambhu Dwipa, is evidently India itself, with the countries surrounding it, bounded on the east by the Yellow Sea, on the west by the Caspian, extending north as far as the Frozen Ocean, and washed on the south by the Indian Sea.

The Mount Meru occupies the centre of Jambhu Dwipa, and is described by the poets as composed of gold and precious gems, three-peaked, the habitation of the immortals, and from it flow four rivers to the four quarters of the earth, among which the Ganges

rolls through the southern quarter, and its source leads us to the true position of Meru, the base of which is the land of Illavrati, surrounded on all sides by lofty mountains. Now this enclosed land is found in Western Tartary, having on the south Thibet, on the east the sandy desert of Cobi, on the west the Imaus, and on the north the Altai mountains; and from the four extremities of this raised plain, four of the largest rivers of the old continent take their rise.

North and south of Meru three parallel ranges of mountains are described. The first range, on the north, is the Nila, or blue mountains, which appears to be part of the Altai, and is said to enclose Ramanaca, or Dauria. Second, the Sweeta, or white mountain, divides Ramanaca from Heranya, or the gold country, whose inhabitants are tall, robust, and rich in gold. Thirdly, the Sringavan mountains separate Heranya from Ottara Curu, the northern Curu, or Siberia, which Pliny calls Ottorocoro. Here the river Bhadra, probably the Irtush, flows into the northern ocean at the extremity of Jambhu Dwipa. South of Meru are the Nishada mountains, corresponding with the northern range of Thibet hills, which country is named Herivarsha, and is separated by the Himacuta mountains from the land of Kinnara, comprising Srinagur, Nepal, and Butan, and divided from Bharata, or India, by the snowy chain of Himalaya or Imaus.

To the east of Meru, the mountains of Málavaván divide Illavritta from the land of Badraswa, which is bounded by the Golden Sea (called by our geographers the Yellow Sea), into which a river, called the Eastern Sita, empties itself, after passing through the lake Arunda (*Orinnor*), and is probably the Whang-ho, Haramoren, or Yellow river. To the west of Meru lies mount Vipula, an extension of Imaus; and between it and the western sea, or Caspian, lies the country of Cetumálà, comprising Sogdiana, Bactriana, and Margiana, with part of the country of the Sacæ. A river, called in some Puranas, the Chaxu, in others the Javanxu (Oxus, or Jaxartes), after flowing through the lake Sitoda, falls into the Caspian.

Major Wilford supposes the other six *Dwipas* to comprehend all the rest of Asia and Europe, even as far as Iceland, dividing those countries as follows:

follows: *Cusa dwipa* contains the countries from the Indus to the Caspian and the Persian gulph. *Placsha dwipa* occupied the space between those seas and the Mediterranean and Euxine, or Lesser Asia, Armenia, Syria, &c. *Salmali dwipa*, from the Tanais to Germany. *Crauncha dwipa* contained Germany, France, and the adjacent countries. *Sacam* the British islands, and *Pushcara dwipa* Iceland.

BRITISH INDIA.

The British dominions extend over by far the greater part of the above provinces, and accident, rather than convenience, seems to have fixed the situations of the three presidencies from which they are governed. Calcutta, the seat of the supreme government in India, stands on that branch of the Ganges called the Hoogly, about eighty miles from Saugor island, where that river falls into the sea. The approach to it is defended by a most dangerous coast, owing to the shoals called the sand-heads, which are deposited by the thousand mouths of Ganges, as it rolls into the ocean, and which, during the floods occasioned by the rains, are continually changing their places. The bed of the Hoogly is also encumbered by similar sands, and the bays formed in its low woody shores are in general extremely unhealthy. The aspect improves as you approach the capital, and the clearing of the grounds has also materially improved its salubrity. Calcutta itself is now far from an unhealthy place, which is in great measure owing to draining the streets of the Black town, and constructing good roads in all directions from the presidency, a work, which does the Marquis Wellesley even more honour than his magnificent palace at the presidency, or his charming gardens at Barrackpore.

In the rainy season the Hoogly is navigable quite to the Ganges; but in the dry weather boats of all descriptions are obliged to pass through the sunderbunds, or channels, that intersect the Delta formed by the Ganges, into the main stream. The country round Calcutta is perfectly flat and very woody. In the immediate neighbourhood are some extensive salt-lakes, and the country in general, like the rest of Bengal, is extremely fertile. Fort William, which defends this presidency, is strong, but perhaps larger than is necessary under the present circumstances, as the army that would be required to garrison it might certainly

keep the field; but it was built before the English possessed either the territory or the resources they are now masters of in India, and while the French, Danes, and Germans possessed settlements on the river above Calcutta.

Madras, the second in rank of our presidencies, is perhaps more central to our dominions than any of the others, but it has not a single natural advantage. Built upon a low sandy shore, against which a tremendous surf continually beats, in the best seasons hardly to be crossed without risk, it has no port, or even headland, to protect the ships that resort to it. The soil around is so arid that it scarcely produces rice, and the most assiduous cultivation is necessary to raise the commonest vegetables. Nevertheless, being the seat of government for the south of India, it is amazingly populous; and it is the depôt for all the manufactures carried on in the northern circars, and the countries south of those provinces. The stuffs made there, though imported to Madras, take its name, instead of those of the countries where they are fabricated, and are known in Europe as Madras muslins, long cloths, and chintzes.

The fort of Saint George defends this settlement. It is situated so near the sea, that a hurricane, which happened in 1805, so completely changed the face of the shore, that the water-gate, which had before been at some distance from the beach, was washed by the surf. A canal has been cut from Fort George to Pulicat, about sixteen miles to the northward, whence the inhabitants of Madras are supplied with charcoal and other necessities.

Bombay possesses more natural advantages than any other European settlement in India, but it is, unaccountably, that which has been most neglected; however, it is only a few years since the Mahrattas have been so far subdued as to render the surrounding districts safe. The island of Bombay lies in 18° of north latitude; it is nine miles in length and three in breadth; full of towns and villages, and every foot of the land in cultivation. It is connected by a causeway, with the large and fruitful, though neglected, island of Salsette, and forms with it, Caranja, and Elephanta, a most commodious harbour. It has the advantage over every port in India in the rise of the tides, which is seventeen feet, whereas the highest springs in Prince of Wales's Island;

Island, and the wonderful harbour of Trincomale only rise to ten feet. It is consequently well adapted for building and docking large ships, the timber for which is furnished by the Malabar coast; and its situation opposite to the Persian and Arabian shores, makes it peculiarly fit for commerce. I know no place so well situated. Its excellent well-defended harbour, the fertility of the adjoining districts, the agreeableness of the climate, and the extreme beauty of the scenery, all contribute to make it one of the most charming spots in the world, as far as the gifts of nature are concerned, and with the state of its society I have at present nothing to do, although I feel it difficult to restrain myself from talking of a place which is rendered interesting to me by a thousand agreeable recollections.

INDIAN HISTORY.

The ancient Hindû historians begin their accounts of the world with seven dynasties or races of men, six of which have entirely passed away, and the seventh race, of whom Satyavrata the seventh Menu is the patriarch, now inhabit the globe, and it is predicted, that on the extinction of this dynasty, seven others will succeed. This Satyavrata appears to be the same person with Noah; like him he was preserved in a boat during an universal deluge, and with him his sons, Charma, Shama, and Jyapeti. After the deluge, Atri, a son or grandson of Menu, had three sons, who became monarchs and legislators. The eldest was an incarnation of the moon or Soma, called also a portion of Brahma, and founded the Chandra varsha, or lunar race of kings, who sate for many centuries on the throne of Magad'ha, a country properly comprehending South Bahar only, but which under that powerful race of monarchs occasionally spread over the greatest part of India.

From Ikshwacu, another son of Satyavrata, descended the monarchs of the Surya Varshas or solar line, whose capital at one time appears to have been Hastinapoor, a city built however by a monarch of the lunar race of kings.

The lunar race of kings of Magad'ha have particularly engaged the notice of Sir William Jones and Major Wilford, partly on account of their more authentic history, and partly because the Greek and Chinese writers throw some additional light on their chronicles.

There are two periods of which the chronology may be fixed with tolerable accuracy, before the birth of Christ, namely, the great war of the Mahabharat, and the reign of Chandra Gupta, the cotemporary of Alexander. All the space before and between these dates is lost in uncertainty, excepting when occasionally a votive inscription serves to fix the date of a particular reign.

The fifth monarch in descent from Atri was Puru, the ancestor of the family of Pandu, whose adventures are the subjects of the epic poet, the dramatist, and the musician throughout India. Dushmanta, the hero of Sacontala, was also of the royal and fortunate house of Puru, and his son Bharata gave his name to the whole of India. Hasti bequeathed his name to his descendants in the magnificent city of Hastinapoor, which he built, and the sons of Curu, Jahnu and Sudana, began that rivalry between their families, which caused the longest and the bloodiest war in the annals of India.

While these great men adorned the race of Soma, that of Surya produced her Raghu, her Dusharathra, and other heroes, forerunners and worthy relations of the hero Ramachandra, the incarnate Vishnu, whose exploits are celebrated by Valmeeki, and whose praises are still chaunted by the Hindu warrior as he marches to battle.

The same family also boasts of Parasa Rama, son of the Brahmin Jemadagmi, who destroyed the tyrants of the earth, and gave freedom to thousands of the oppressed.

These are the great names which we meet with prior to the wars of the Mahabharat, and the histories we have of them are chiefly derived from poems so very inexact in their chronology, that little dependance can be placed on them. The heroes of that war, however, are expressly declared to have been cotemporaries with Parasara, in whose time an observation of the place of the solstices was made, which fixes his date 1391 years before Christ, so that these wars must have taken place about 1350 years before our æra.

At that time Jara Sand'ha reigned in Magadha, and it appears lived peaceably in his capital Rajagriha, or Palibothra, when Crishna, whom his followers have called an incarnation of Vishnu, invaded his kingdom. Like Jara Sand'ha he was of the lunar race,

race, his forefather being Jadhu, and his father Vasudeva nearly related to Pandu, whose sons, with Crishna, and his brother Bali Rama, made war upon their kinsman Jara Sand'ha; and, having surprised him in his capital, they caused him to be split asunder. Crishna and the Pandus appear to have been great warriors, and to have carried havoc and devastation wherever they turned their arms, nor were the religious changes which they effected less remarkable than their political conquests. The ancient worship of Siva or Maha Deo, whom it would not be difficult to identify with the ancient Bacchus and with Osiris, was almost displaced to make way for that of Vishnu or Hercules (*Crishna*), and the votaries of the former were obliged to take refuge in the mountainous districts, while those of Vishnu, under the various names of Rama and Crishna, occupy all the plain. Another violent revolution was also brought about in this war of the Mahabharat. The Xetries, or warlike tribes, were found too turbulent for the tranquillity of the new conquerors, and they were accordingly exterminated in many provinces, and Sudras and other low persons elevated in their stead. Of the extent of the conquest of these invaders, we may form some idea from the manner of dividing the spoil. After the murder of Jara Sand'ha, Bala Rama, the brother of Crishna, placed Sahadevati, the son of Jara, on the throne of his father, retaining for himself, however, the greatest part of the territory, as is inferred by his being the builder or restorer of Palipotra or Raja Griha on the Ganges, Mahaballipooram to the south of Madras, and Pali Pura in the Deccan. To Gada, another brother of Crishna, was assigned the country named after him Gadipoor or Gazipoor, and many other provinces were given by Crishna to his various followers.

From the age of Crishna to that of Alexander, the history of India continues chequered with spots of light on a ground of impenetrable darkness, just sufficing to shew it to be made up of the same materials with that of other nations, with perhaps even more of vicissitude. During the reign of a weak prince, every noble seems to have considered himself independent, hence a multitude of petty monarchies and dynasties, which the first movement of a superior genius on the su-

perior throne swept away. Great monarchies shine with a dazzling lustre for a while, but in a few years are divided into as many states as there were princes to grace the ancient court. In short, every evil attendant on the state of society where the welfare of the state depends solely on the individual energies or virtues of the ruling monarch by turns prevailed. A hero was employed in conquest, a pusillanimous prince could neither protect his subjects from foreign invasion, nor repress the petty tyranny of the nobles, who appear more than once to have carried their turbulence so far as to have drawn upon their whole class death or banishment.

THE CASTES.

The division of the different classes of society into separate tribes, forbidden to intermarry or hold communion with each other, seems anciently to have been by no means confined to the Hindûs. The perpetuity of trades and professions in ancient Egypt, the setting aside the tribe of Levi and house of Aaron for the priesthood among the Israelites, attest this; and though, in the latter instance, it was by the peculiar disposition of heaven, we may well suppose it to have been in conformity with the wants of that people, and with the customs of the surrounding nations, whose ignorance and grossness required a visible pomp as the external sign of religion and devotion. So, in compassion to their weakness, the ark of the covenant was permitted to be built, which, like the moving temples of even the modern Hindûs, accompanied the nation in its wanderings, whether in warlike expeditions or peaceful ceremonies, the brazen serpent was erected in the wilderness, and the tent of the tabernacle was watched and guarded by a consecrated tribe, as the family of Koreish served the sacred Caaba.

With the exception, however, of the customs of the small remnant of the Jewish nation, and perhaps of the Chinese hereditary trades, the Hindûs are the only people which now presents a complete model of the system of castes. The number of distinct classes at present acknowledged among the Hindûs, is infinitely greater than it was at first, if we may believe the ancient books in which they are enumerated.

The four great tribes into which the Brahmins feign mankind to have been originally divided, are, first, the Brahmanas, who proceeded with the Vedas from

from the mouth of Brahma the creator, and they were made superior to the other classes. The protector from ill, who sprung from the arms of Brahma, was named Cshatriya. He whose profession was commerce and husbandry, and attendance on cattle, was named Vaissya, and was produced from the body of Brahma, while his feet gave being to the fourth or Sudra class, whose business was voluntarily to serve for hire.

The Brahmins are divided into ten great classes, named from the nations whence they came, which are, with the exception of Casmira or Cashmere, the same with the ten ancient nations of India, which I formerly mentioned. Their names are the Saraswata, Canyacubja, Gaura, Mit'hila, Utcala, Dravira, Maharastra, Telingana, Gujjera, and Cashmira Brahmins. These ten classes are farther subdivided, according to the districts they are born in, and the families whence they spring; and their usages and professions of faith differ in almost every tribe. While some hold it unlawful to destroy animal life, and abstain even from eating eggs; others make no scruple of feeding on fish or fowl.

The most important function of the Cshatriya or Xetrie class, is that of government. That caste, alone, ought to furnish monarchs, and a Brahmin is forbidden to accept of any gift from a king not born a Xetrie.

The profession of astrology, and the task of making almanacks, belong to degraded Brahmins, and the occupations of teaching military exercises and physic, as well as the trades of, potters, weavers, braziers, fishermen, and workers in shells, belong also to the descendants of Brahmins.

Bards, musicians, herds, barbers, and confectioners, descend immediately from the Xetries.

Attendants on princes and secretaries are sometimes said to spring from the Vyassa and Sudra, but they are also sometimes considered as unmixed Sudras. These derive their rank from their fathers, but the classes most degraded are such as belong to the high castes by the mother's side only, for a man exalts or degrades his wife to his own station. Those who keep cows or horses, or drive cars, florists, pedlars, hawkers, attendants on women, catchers of animals who live in holes, are all of this lower class, but the

most wretched of all, the chandela, sprung from a Brahmin mother by a Soodra, has the office of executioner, carries out dead bodies, and is in all respects a Pariah. The Natas and Naticas, who are players, dancers, and singers, are also distinct classes of the very lowest kind. Such are the general divisions of the Hindû castes; with regard to the strictness with which each is obliged to follow its peculiar trade, there are a variety of opinions. The most commendable method by which a Brahmin can gain a subsistence, is by teaching the Vedas, assisting at sacrifices, of which, as among the Jews, a stated portion is reserved for the priests, and receiving gifts from great men. A Xetrie should bear arms; a Vaissya's proper avocations are merchandise, agriculture, and pasturage; and that of a Sudra, servile attendance. But a Brahmin who cannot subsist by his proper functions, may bear arms, till the ground, or tend cattle, and, in common with the Xetrie, practise medicine, painting, and other arts, besides accepting of menial service, receiving arms, and lending money for usury. A Vaissya may perform the duties of a Sudra, and I believe he may bear arms; and a Sudra may live by any handicraft, painting, writing, trading, and husbandry. The mixed classes may practise the trades peculiar to the mother's caste, with one exception in favour of the Brahmins, for none but one of that holy order may teach or expound the Veda, or officiate in religious ceremonies.

The distinctions between the castes and sects of Hindûs are known at first sight, by certain marks made on the forehead, cheeks, or other parts of the body, with a variety of pigments.

MANNERS.

The manners of the Hindûs are proverbially mild and gentle, and among the higher orders especially it is extremely rare to see any one allow himself to be transported by passion into the slightest intemperance of word or gesture. The higher classes of women are now almost as much recluses as those of the Mussulmans, who have introduced their jealousy of the sex into India.

The lower castes of Hindû women are employed in a manner analogous to the professions of their husbands; and it is by no means uncommon to see them carrying burdens, working in mortar

mortar and lime, tilling the ground, and other laborious occupations.

The daily life of a Hindû admits of little variety, almost every action being prescribed by law. The Puranas contain rules for diet, and for the manner and time of eating; two meals, one in the forenoon, the other in the evening, being allowed. They also enumerate the places, such as a boat, where a Hindû must not take his repast, and the persons with whom it is permitted to partake of food, among whom are his sons and other inmates, excepting his wife. The posture in which it is enjoined to sit, and the quarter to which the face must be turned while eating, with the precautions requisite to insulate the person, lest it be touched by the impure, are particularly insisted on. After washing his hands and feet, and sipping water, the Hindû must sit down on a stool or cushion before his plate, which is placed on a plain spot of ground, wiped and smoothed, in a quadrangular form if he be a Brahmin, a triangle is required for a Xetrie, a circle for a Vaissya, and a crescent for a Sudra. When the food is brought in, he must bow to it, and, raising both hands to his forehead, say—"May this be always ours." When he sits down, he must lift the plate of food with his left hand, and bless it. If the food be handed to him, he must say "May Heaven give thee;" and, on taking it, "Earth accepts thee." Before he begins to eat, he must move his hand round his plate, or rather his own person, to insulate himself; he then offers five lumps of food to Yama (the Hindû Pluto), sips water, and offers five other lumps to the five senses, when, wetting his eyes, he eats his repast in silence, with all the fingers of his right hand. At the end of his meal, he again sips water, saying, "Ambrosial fluid, thou art the couch of Vishnu and of food!"

FUNERALS.

When a Hindû dies, his body must be washed, perfumed, and decked with golden ornaments, a piece of which metal is also put in the mouth of the deceased, a cloth perfumed with fragrant oil is then thrown over the body, which is carried by the nearest relations to some holy spot on a forest, or near water, preceded by fire and by food borne in unbaked earthen vessels, and followed by various musical instruments. The body of a Brahmin

must be conveyed out of a town by the western gate, that of a Xetrie by the northern, a Vaissya is carried out by the east, and a Sudra by the south. A corpse may not pass through an inhabited place, and it is required to rest once by the way to the pile. If the deceased be a priest who maintained a consecrated fire, the place whereon the funeral pile is erected must be hallowed in the same manner as for the sacrificial fire, and the pile lighted by a brand from his own consecrated hearth: but in other cases the hallowing the spot is omitted, and any unpolluted fire may be used. Those fires peculiarly forbidden are those from another funeral pile, the dwelling of a pariah, or that of an unclean person.

On its arrival at the place appointed for the funeral, the body is laid with its head to the south, on a bed of cusa grass, while the relations wash and prepare themselves for the ceremony; they then, after adorning it with flowers, place it on the funeral pile, with its head towards the north (if it be a woman the face is placed downwards), and butter and perfumes are thrown upon the wood; after which the nearest relation taking up a brand, and walking thrice round the pile invoking the gods, sets fire to it near the head; the burning must be so managed that some bones may remain for the ceremony of gathering the ashes; and, to cover the spot where the funeral pile stood, a tree should be planted, or a mound of earth or masonry raised, or a pond be dug, or a standard be erected.

DIVERSION.

Dancing is a diversion of which they never partake, as it is the trade of a peculiar caste, who are hired at all feasts; and that dancing consists more in pantomime than what we call dancing in Europe. The dancers are adorned with jewels and flowing robes, and hung with little bells, which as they move in cadence give an agreeable sound, and men and women are both occasionally employed, although the men chiefly confine themselves to pantomime in the strictest sense of the word. The dancing girls are generally of agreeable persons and countenances, and their motions extremely graceful, to which advantages they frequently add a good voice, and they are taught to sing with sufficient care. Next to exhibitions of dancers, those of tumblers and jugglers, whose feats surpass any

any thing I have seen in this country, are the favourite diversions of the Hindoo populace; the latter have indeed, by their importation into England, made it unnecessary to speak of their feats; and you must be content to believe me when I tell you, that the tumblers are not less excellent in their own line. The exhibitors of dancing snakes, as they call themselves, are also peculiar favourites; for it appears a kind of miracle that man should handle unhurt the most noxious of all reptiles, but I never could distinctly ascertain, or make up my mind to believe without ascertaining what influence may reasonably be ascribed to the music made use of on these occasions, and more especially on the first catching the snakes, which is certainly accomplished with safety by these men, while others dread to approach their haunts.

Shews of wild beasts are also favourites with the Hindoos, and, although the drama and the arts depending on it have almost disappeared, representations of a more rude nature are eagerly run after by the idlers that crowd the streets of an Indian town towards the evening. But, though these shews and exhibitions, with religious processions and feasts, make a tolerable catalogue of popular amusements, it would be incomplete without that one which every Hindoo, from the prince to the peasant, delights to indulge in; I mean the recital of poems or histories, either simply told or sung in a kind of recitative. For this a Hindoo will forego his sleep and his food, and sit for hours motionless in the circle formed round the bard or story-teller; and I think I may fairly say that no inducement would tempt him to forego that enjoyment, excepting the stronger passion for play, which rages with unlimited power in Hindoostan.

Among the lower classes it is very common to see a man who was loaded with jewels of gold and silver on his hands, feet, waist, neck, ears, and nose, in the morning, come home at night without a single bracelet left, and frequently also without his turban and his cloak. Cock-fighting and other similar diversions are the principal enjoyments of this class; quails, and even still smaller birds, are trained in the same manner, according as the master can afford to rear them; and happy indeed is he who is possessed of a fighting ram. These animals are very easily trained to combat, and a battle between

two of acknowledged reputation, is a feast to the villages for miles round. The courts of Hindoostan are equally fond of this kind of spectacle; but their shews consisted formerly of combats between elephants, often previously made drunk with wine or spirits, and sometimes also of tigers with other animals.

MYTHOLOGY.

The creation of the gods is supposed to be coeval with that of the world, and, when the Supreme Intelligence called the universe into being, he delegated to the gods the creation of mankind, and the formation and government of all mundane objects. Brahma, the creating energy, with Vishnu, the preserver, and Siva, the destroyer, were the greatest of the deities; and there is a mysterious fable concerning a great sacrifice offered up by the immortals, in which Brahma was the oblation, and from his different members the different classes of mankind are said to have sprung.

Since the creation, Brahma, according to the vulgar mythology, has little concern with the affairs of men. But, identified with Savitri, the sun, he is worshipped by the Brahmins in the Gayatri, which you are already acquainted with, as the most holy of texts, and indeed as itself deified and receiving oblations. One of the most important of Brahma's characters is that of the father of legislators, his ten sons being the promulgators of laws and science upon earth, and from himself the Vedas are supposed to have originally proceeded, although in later times, i. e. about 1400 years before Christ, they were collected and arranged by the philosopher and poet Vyasa. The laws bearing the name of Menu, sometimes called the son of Brahma, and the works of the other Rishis or holy persons, have also been re-written, or perhaps collected from oral tradition, long after the ages in which the sons of Brahma are said to have revealed them; but still they are all ascribed to the immediate offspring of the Creating Power. This character of Brahma agrees with what the Grecian poets say of Jupiter the father of Minos, whose wise and celebrated laws were promulgated in the same century in which Vyasa collected the Vedas.

Jupiter also, under the name of Anxur or Axur, was worshipped as the sun, and Brahma is identified with that

that deity. The common form under which Brahma is represented is that of a man with four heads, when he is called Chaturmooki, and four hands, and it is remarkable that Jupiter with four heads was worshipped by the Lacedemonians; and the title of father of gods and men is equally applicable to Brahma and to Jupiter.

The wife or sacti of Brahma is Seraswatee: she is the patroness of learning and the arts, and is frequently invoked with Genesa at the beginning of books. She is sometimes considered as the daughter, sometimes as the sister, of Brahma; and, under her name of Brahmanee, is worshipped among the primeval mothers of the earth, of which there are eight, who are the wives of the eight regents of the world. One of the names of Seraswatee is Sach or Speech, and in one of the sacred books she is introduced describing herself, nearly in the words of the famous inscription on the statue of Isis,—“I am all that has been, or shall be,” &c. A goose, the emblem of watchfulness, is consecrated to Seraswatee, and she is often represented in painting and sculpture, borne by that bird, and playing on the vina or Indian lyre, of which the invention is ascribed to her. She is sometimes seen attendant upon Brahma, while he, seated on a lotus, is engaged in holy ceremonies, and holding in one hand the vedas, while with the other three, he consecrates the sacrificial utensils.

Siva is the deity who appears to have been most extensively worshipped. In his attributes he sometimes agrees with Brahma, sometimes with Vishnu, and often with the Sun. His own double character of destroyer and reproducer, refers to the operations of nature, who annihilates nothing, but, in the apparent destruction of bodies, only changes the form under which their elements appear. His names are too numerous to be recounted at length, but his principal characters are Rudra, Iswara, and Mahadeo. As Rudra he is cruel, and delights in sanguinary sacrifices; under the character of Iswara he is absolute lord of all; but by the name of Mahadeo, or great god, he is worshipped over all the mountainous parts of India, and has even many votaries in the plains.

Among the Hindops, Siva is one of the greatest of the deities, and there are some sects who contend that all others are subordinate to him, or only

his attributes; he is a particular favourite with the common people, and with the Sanyassees, who claim him as their peculiar patron, under the name of Dhoorghati, or with twisted locks. He is often represented with several heads, but generally he is contented with one. The number of his hands differs from four to thirty-two, and there is a peculiar weapon appropriated to each. He sits upon a tyger's or an elephant's hide, and he wears round his neck a chaplet of human skulls; the river Ganges is seen descending from his head, where she rested on her way from heaven to earth, and the moon adorns his forehead.

Thus decorated, his residence is on Mount Kailassa, where he is surrounded by celestial forms, and is amused with songs and dances, while his wife Parvati, the mountain-born goddess, sits by his side and partakes his banquets.

This deity is one of the most celebrated in Hindoo legends. She is Maha Cali, or the great goddess of time; as such she demands victims of every kind, from man to the tortoise. She is the punisher of all evil doers: in this character she corresponds with Proserpine, Diana Taurica, and the three-formed Hecate, as well as in that of patroness of enchantments.

My favourite among the Hindoo deities of the higher order is Vishnu, not only as he is the preserving power, but as he is a much more gentleman-like personage; for we never read of his flying into those outrageous passions which derogate from the dignity of Siva, or find him using unworthy stratagems, like Indra, for the accomplishment of his purposes. He is always ready to take upon him the evils of humanity in order to relieve the distress. He it is who, by his benign influence, counteracts the rage of Mahadeo, and preserves the present order of creation; but when his sleep commences destruction will prevail, and after the night of Brahma, who for a season is absorbed in Vishnu, a new effort of the Almighty must be made for a new creation.

Jupiter, in his best character of conservator, is the western prototype of Vishnu. They both preside over the rites of hospitality and protect strangers; and the constant attendant of both is a celestial eagle.

But Vishnu is also Varoona armed with

with a trisool, or three-toothed sceptre, and rules the ocean; thus he is Neptune, or Oceanus. Sir William Jones calls Varoona a form of Siva, but I believe he will be found to be Vishnu, who is constantly called Narayana, and is in that character always represented floating on the ocean, sometimes on a leaf, and sometimes on Mahasheha the great serpent, who is also Ananta, or Endless. It is true that the attributes, and even weapons, of Siva and Vishnu are interchangeable; hence the former is occasionally armed with the trisool of the latter.

When Vishnu is not seen sleeping on the ocean, he is represented with four or more arms, of an agreeable aspect and graceful figure. His colour is dark blue; hence he is called Nilakant, and he holds a lotus, the emblem of water; the chakra, or ornamented discus; and the chank or conch, the large buccinum, on which the note of victory is sounded. Besides these, he has sometimes the Agniasthra or fiery dart, perhaps the thunderbolt, and often the trisool. His head is sometimes ornamented with a three-plaited lock, symbolic of Ganges, who is said to fall from his foot upon the head of Siva, and who is often called Triveni, or of three locks or divisions, which name refers to the three great streams, Ganges, Jumna, and Sareswata; the last of which, the Brahmins affirm, joins the other two by a subterraneous passage. Vishnu is often borne on the wings of Garura or Garuda, who is not unfrequently depicted with a human body, but the beak and wings of a hawk. Jupiter's eagle and attendant Ganymede seem here to be blended.

Yama, the god of death and sovereign of Patala or hell, is also judge of departed souls, who at stated periods travel in great numbers to his dreary abode, which was fabled to be situated far to the north-west, for the purpose of being judged.

Agni, the god of fire, is one of the most singular in his form, of all the many-limbed tribe of Indian divinities. He has usually three legs and four arms, and is represented breathing fire and riding on a ram: he has various names, but he is best known by that of Agni. Viswacarma, the artificer of the gods, is annually worshipped by the Hindû mechanics, and all tools of carpenters, masons, and other artificers, are consecrated to him.

Aswini and Kumara are the regents

of medicine. Kartekeya is the son of Parvati; he is the leader of the celestial armies, and being born with six heads he was committed to the six Kritikas to nurse, who each fed one mouth. These nurses were placed among the stars, at a distance from their husband the Rishis, whom they had betrayed, and only the seventh, the faithful Arundati, was permitted to remain with her spouse, and to attend him in his nocturnal revolution. Kartekeya is also called Scanda and Swamykartic; he is represented riding on, or attended by a peacock, with weapons in his eight hands. His temper is irascible, like that of his brother Mars, but his power is very limited. Camdeo, the god of love, is called Kundurpa, Mudun, and Ununga, or the bodyless. He is the son of Parvati, and besides his bow and shafts he carries a banner, on which a fish is depicted, and he sometimes also rides on a fish.

Indra is a deity who ranks next to the three great divinities, and in most of his attributes he resembles the Jupiter of Europe. He is particularly the god of the atmosphere, and his will directs all its changes. He is also the deity of delusions; and, being in his moral character no better than Jove himself, his changes of form served him for the same purposes as those of the Grecian father of gods and men.

High in a mountain vale, retired from the painful task of guiding either gods or men, resides Casyapa, the priest of the gods, and sometimes called their father; his life and retirement resemble that of Saturn, while he reigned over Latium in the golden age.

Ganesa, whom I have placed last among the Hindû gods, is invoked the first by the Brahmins in all sacrifices, and in all trials by ordeal. His name, sometimes accompanied by that of Saraswati, begins every book and writing, and even grants of lands and transfers of estates. His statues are placed on roads, and at the boundaries of townships and villages, like those of the god Terminus, and he is worshipped, like Hanumân and Pan, under trees and in sylvan places.

One character of Ganesa, that of patron of letters, he has in common with the Grecian Apollo, although the Delphian deity is better represented by Crishna, one of the Awatars of Vishnu, of whom we shall have to speak in his proper place. Ganesa is represented

of a large size, with the head of an elephant, usually four-handed, and often four-faced; his common attendant is the rat, the emblem of foresight. He is frequently seen attending on Siva and Parvati, in the bowers of Kaylassa, when his employment is to fan his parent deities with a chamara of feathers, while Nareda plays before them on his vina, accompanied by the heavenly choirs.

THE AWATARS.

There is one portion, however, of this mythology, which is blended with the history of India, and which I will enlarge upon. It may be compared to that of the heroic ages of Greece, namely, that of the several Awatars of Vishnu, or his incarnations and descents upon earth. The first of these Awatars refers to that universal deluge, of which the tradition is preserved by all nations. Here the preserving deity in the form of a large fish (*Matsya Avatara*), is fabled to have watched over and preserved the boat of the Menu Satya-vrata, during the deluge occasioned by the wickedness which degraded all mankind, after they had lost the holy books of laws given them by Brahma.

The second Awatar is that of *Koorma*, or the tortoise, which has also a reference to the deluge. The good things of the creation having perished in the waters, the immortals wished to renovate the earth, and for this purpose Vishnu became a tortoise, and supported on his firm back the Mount Meru, or the north pole; while the deities placing round it the great serpent of eternity, gave it a rotatory motion, so as to agitate the milky ocean, whence sprang innumerable good things, but seven were pre-eminent: the moon, the elephant, the horse, a physician, a beautiful woman, a precious gem, and Amrita, or the water of life, which was drunk immediately by the spirits, so that man still remains subject to death.

The third Awatar has likewise reference to the drowning of the world; for in it Vishnu is feigned to have heard the complaints of Prit'hivi, the goddess of earth, who was nearly overpowered by the genius of the waters; and, taking pity on her, he descended from heaven in the form of a man with a boar's head, and, seating Prit'hivi firmly on his tusks, he combated the water demon, and restored the earth to her place.

The fourth and fifth descents of

Vishnu are probably connected with the ancient lost history of India, and appear to have reference to religious wars. The legend of the fourth is, that an impious monarch having denied the existence of the deity, was so enraged against his son for holding a contrary opinion, that he was about to put him to death, when Vishnu, in the shape of Narasinha, or the Man-lion, burst from a pillar of the palace and slew the atheistical king.

The fifth is *Vamuna*, or the dwarf Brahmin, called also *Trivikera*, or the Three Stepper. The famous Bali, who is now one of the judges and monarchs of hell, or *Patala*, had, by his meritorious austerities, obtained the sovereignty of the three worlds, earth, sea, and sky; but he so misused his power, that the spirits and *Dewtahs* were afraid of losing their celestial mansions, and therefore petitioned Brahma and the assembly of the immortals to free them from the tyranny of Bali. But as the celestial and irrevocable promise had been passed, that no being should have power to dispossess the tyrant, Vishnu undertook by artifice to render him his own undoer, and therefore appeared before him as a mendicant dwarf, begging a boon from the mighty Bali. This boon the king bound himself to grant, and immediately the crafty deity claimed the space he could compass in three strides, and dilating his form, he strode over the earth with the first, over the ocean with the second, and with the third he mounted to heaven, leaving the astonished Bali only his portion of *Patala* to rule.

The sixth of Awatar, or *Parasu Rama*, is distinctly stated to have been a Brahmin, who, in revenge for severities practised by the military caste upon the sacerdotal class, assembled an army, and completely exterminated the soldiers of his country, which appears to have been that of the *Mahrattas*, and to have substituted individuals of the inferior castes in their places. The same country was at a very distant period, the scene of a counter tragedy; for the Brahmins being slain, the fishermen and other low persons were raised to that dignity, and hence the small esteem in which the *Mahratta* and *Kokun* Brahmins are still held.

The seventh Awatar was *Rama-Chandra*, the hero of *Valmiki's* great poem, and of whose adventures I gave you a sketch in a former letter. A
numerous

numerous sect of religionists, calling themselves Ramanuj, worship Rama-Chandra as the only real descent of the deity upon earth. Most Hindûs regard him as the most auspicious of heavenly personages, and the common salutation of peaceable travellers in passing is Râm Râm.

CRISHNA, or KRISHEN, the eighth Awatar, was the son of Vasudeva, by Devaci, sister of the tyrant Cansa, who, jealous of the young Crishna, caused all the young children in his dominions to be massacred; but the child had been sent to Yasoda, the wife of Ananda, a herd in Mat'hura, who brought him up as her own son, and gave him for playmates and attendants, the Gopas, or herds, and Gopis, or milkmaids, from whom he selected nine as his principal favourites, and the poets and painters seldom represent him without these attendants. None of the Awatars are so celebrated as that of Crishna. In his youth he slew the serpent Caluja, besides other giants and monsters: he also protected his favourites, the herdsmen of Mat'hura, from the wrath of Indra, by raising the mountain Goverd'hana on the tip of a single finger, to shield them from the showers of stones which the incensed Dewtah was pouring on them. He afterwards put to death his enemy Cansa, and took his cousins the Pandus under his protection. *The private adventures of this god have furnished the pastoral and lyric poets of India with their most fruitful subjects.* The beauty and affection of his consort Rad'ha, the friendship of his attendant Nanda, the demi-god's various and numerous amours and wanderings, are all celebrated with enthusiasm by his votaries, a considerable sect of whom, the Goclast'has, acknowledge no deity superior to him.

Crishna was the patron of music and song; he is often represented playing on a reed, while the nine Gopis dance round him in a circle, on the mount Goverd'hana, the Hindu Parnassus; and sometimes he appears surrounded with twelve pairs of dancers, representing the twelve months, the youths being the dark and the maidens the light fortnights, while he himself designates the sun or Surya, like Apollo, in his character of Phœbus.

Like Vishnu and all his Awatars, Crishna is represented of a dark blue colour, with the large bee of the same hue hovering over his head, splendidly

dressed, adorned with chaplets of flowers and jewels, and holding a lotus, or sometimes seated on a throne shaped like that flower. When he is not depicted in his human character, his numerous hands hold the weapons consecrated to Vishnu himself, and, in short, *he has all the attributes of that deity.*

Bhûd, the ninth Awatar, appears rather an adopted than a legitimate Brahminical divinity; unlike most of the other descents of the gods, he was not a warrior but a contemplative sage, and introduced many novelties into religion, especially holding the destruction of life in abhorrence, either for the purposes of sacrifice or food. His life so exactly resembles that of the founder of the Baudd'ha religion, that he is generally considered as one and the same with that lawgiver.

The tenth Awatar Kalkee is to come.

THE BAUDD'HAS.

The next division of the inhabitants of India which I shall mention, is the sect of the Baudd'has. As the proportion of these sectaries in British India is small, although they form the greater part, if not the entire population of Ceylon, Siam, Cochinchina, the Burman empire, Cambodia, Japan, Tonkin, and China, differently modified, however, in each, I shall content myself with little more than naming them.

Their principal deity, or perhaps I should say prophet, is Gautama or Bhûd, who is evidently the same person whom the Brahmins have adopted into the family of the Awatars of Vishnu, whence we might, perhaps, suspect, that the Baudd'ha religion was derived from that of the Brahmins. That it once prevailed over great part of the continent of India, is undeniable, but that it preceded the Brahminical faith in that country, though it has been vehemently asserted, appears not to be proved. The intimate resemblance which the laws, customs, sciences, and language of the Baudd'has bear to those of the Brahmins, afford a strong presumption that one people has borrowed largely from the other; but in my feeble judgment, the Brahmins bear the most antique stamp.

However, we will, if you please, leave this discussion to the antiquarians, who are not wanting in plausible arguments on each side, and the

Baudd'hists I believe can even prove that Bhûd, or Boden, is Fo in China, and Woden in Scandinavia. So far has his worship extended. The Baudd'hists in our India are mere sectaries, scarcely more numerous than the Jines, whose tenets have so remarkable a similarity with theirs, that they have often been confounded. The character of their philosophy and politics, their laws, their notions of the universe, have the same family air as those of the Brahmins; their mythology is the chief point of difference, and as it is more free from superstition, and, above all, contains no traces of the barbarous and sanguinary traits which once disgraced the Hindû faith, I should humbly conceive it to have been reformed from it.

The Baudd'ha priests do not marry while they continue in the priesthood, consequently there are no castes among them. The Jines, on the contrary, adhere to the system of castes, and they differ in their chronology, and upon various other points, although they both acknowledge Bhûd as their legislator. The few establishments still belonging to them in Hindostan have been carefully concealed, from the dread of persecution; but the indefatigable researches of Col. Mackenzie, whom I trust you will be so fortunate as to meet at Madras, has discovered that the Jines have still considerable colleges at Pennaconda, Conjeveram, Delhi, and Collapooore. The principal seat of Bauddhism is in Siam, but you will meet with it as a national faith in Ceylon. There it is remarkable that some monuments whose origin is unknown to the Baudd'has, have a relation to the Brahminical creed. The religion of the court of Candy is also Brahminical; but, as that has an accidental and modern cause, it cannot have any connexion with these ancient monuments.

THE EXCURSION:

Being a Portion of

The Recluse;

A POEM.

BY

WILLIAM WORDSWORTH.

4to. 2l. 2s.

[We here introduce our readers to one of the best poems of this age. The extracts will, we presume, justify this opinion. If any of our readers differ from

us, it can only be in regard to the sombre cast of the author's muse, which does not accord alike with every taste; to the mysticism of his theology, in which he vainly endeavours to combine certain points of faith with human reason; and to his political sentiments, wherein, in subserviency to popular prejudice, he mistakes cause and effect, and confounds agent and patient. But in the general construction and tone of his poem it is scarcely possible that any reader of sensibility can lay it aside till he has finished it, or arise from its perusal without feeling the warmest admiration of the amiable character, profound views, and sterling genius of the Author.]

AUTHOR'S OWN PREFACE.

IT may be proper to state whence the Poem, of which *The Excursion* is a part, derives its title of *The Recluse*. Several years ago, when the author retired to his native mountains, with the hope of being enabled to construct a literary work that might live, it was a reasonable thing that he should take a review of his own mind, and examine how far nature and education had qualified him for such employment. As subsidiary to this preparation, he undertook to record in verse the origin and progress of his own powers, as far as he was acquainted with them. That work, addressed to a dear friend, most distinguished for his knowledge and genius, and to whom the author's intellect is deeply indebted, has been long finished; and the result of the investigation which gave rise to it was a determination to compose a philosophical poem, containing views of man, nature, and society; and to be entitled, *The Recluse*; as having for its principal subject the sensations and opinions of a poet living in retirement.—The preparatory poem is biographical, and conducts the history of the author's mind to the point when he was emboldened to hope that his faculties were sufficiently matured for entering upon the arduous labour which he had proposed to himself; and the two works have the same kind of relation to each other, if he may so express himself, as the anti-chapel has to the body of a gothic church. Continuing this allusion, he may be permitted to add, that his minor pieces, which have been long before the public, when they shall be properly arranged, will be found by the attentive reader to have such connection with the main work as may give them claim to be likened to the little

little cells, oratories, and sepulchral recesses, ordinarily included in those edifices.

DESIGN AND SCOPE OF THE POEM.

ON man, on nature, and on human life
Musing in solitude, I oft perceive
Fair trains of imagery before me rise,
Accompanied by feelings of delight
Pure, or with no unpleasing sadness mixed;
And I am conscious of affecting thoughts
And dear remembrances, whose presence
soothes

Or elevates the mind, intent to weigh
The good and evil of our mortal state.
—To these emotions, whencesoe'er they come,
Whether from breath of outward circumstance,
Or from the soul—an impulse to herself,
I would give utterance in numerous verse.
—Of Truth, of Grandeur, Beauty, Love, and
Hope—

And melancholy Fear subdued by Faith;
Of blessed consolations in distress;
Of moral strength, and intellectual power;
Of joy in widest commonalty spread;
Of the individual Mind that keeps her own
Inviolable retirement, subject there
To Conscience only, and the law supreme
Of that Intelligence which governs all;
I sing:—"fit audience let me find though
few!"

So prayed, more gaining than he asked,
the Bard,

Holiest of Men.—Urania, I shall need
Thy guidance, or a greater Muse, if such
Descend to earth or dwell in highest heaven!
For I must tread on shadowy ground, must
sink

Deep—and, aloft ascending, breathe in worlds
To which the heaven of heavens is but a veil.
All strength—all terror, single or in bands,
That ever was put forth in personal form;
Jehovah—with his thunder, and the choir
Of shouting Angels, and the empyreal thrones,
I pass them, unalarmed. Not Chaos, not
The darkest pit of lowest Erebus,
Nor aught of blinder vacancy—scooped out
By help of dreams, can breed such fear and
awe

As fall upon us often when we look
Into our Minds, into the Mind of Man,
My haunt, and the main region of my Song:
—Beauty—a living Presence of the earth,
Surpassing the most fair ideal Forms
Which craft of delicate Spirits hath composed
From earth's materials—waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbour. Paradise, and groves
Elysian, Fortunate Fields—like those of old
Sought in the Atlantic Main, why should
they be

A history only of departed things,
Or a mere fiction of what never was?
For the discerning intellect of Man,
When wedded to this goodly universe
In love and holy passion, shall find these
A simple produce of the common day.
—I, long before the blissful hour arrives,

Would chaunt, in lonely peace, the spousal
verse

Of this great consummation:—and, by words
Which speak of nothing more than what
we are,

Would I arouse the sensual from their sleep
Of Death, and win the vacant and the vain
To noble raptures; while my voice proclaims
How exquisitely the individual Mind
(And the progressive powers perhaps no less
Of the whole species) to the external World
Is fitted:—and how exquisitely, too,
Theme this but little heard of among Men,
The external World is fitted to the Mind;
And the creation (by no lower name
Can it be called) which they with blended
might

Accomplish:—this is our high argument.
—Such grateful haunts foregoing, if I oft
Must turn elsewhere—to travel near the
tribes

And fellowships of men, and see ill sights
Of madding passions mutually inflamed:
Must hear Humanity in fields and groves
Pipe solitary anguish; or must hang
Brooding above the fierce confederate storm
Of sorrow, barricaded evermore
Within the walls of Cities; may these sounds
Have their authentic comment,—that, even
these

Hearing, I be not downcast or forlorn!
—Come thou prophetic Spirit, that inspir'st
The human Soul of universal earth,
Dreaming on things to come; and dost possess
A metropolitan Temple in the hearts
Of mighty Poets: upon me bestow
A gift of genuine insight; that my Song
With star-like virtue in its place may shine;
Shedding benignant influence,—and secure,
Itself, from all malevolent effect
Of those mutations that extend their sway
Throughout the nether sphere!—And if with
this

I mix more lowly matter; with the thing
Contemplated, describe the Mind and Man
Contemplating; and who, and what he was,
The transitory Being that beheld
This Vision,—when and where, and how he
lived;—

Be not this labour useless. If such theme
May sort with highest objects, then, dread
power,

Whose gracious favour is the primal source
Of all illumination, may my Life
Express the image of a better time,
More wise desires, and simpler manners;—
nurse

My Heart in genuine freedom:—all pure
thoughts

Be with me;—so shall thy unfailing love
Guide, and support, and cheer me to the
end!"

THE WANDERER.

Upon that open level stood a Grove,
The wished-for Port to which my steps were
bound.

Thither I came, and there—amid the gloom
Spread

Spread by a brotherhood of lofty elms—
 Appeared a roofless Hut; four naked walls
 That stared upon each other! I looked
 round,
 And to my wish and to my hope espied
 Him whom I sought; a Man of reverend
 age,
 But stout and hale, for travel unimpaired.
 There was he seen upon the Cottage bench,
 Recumbent in the shade, as if asleep;
 An iron-pointed staff lay at his side.

We were tried Friends: I from my Child-
 hood up
 Had known him.—In a little Town obscure,
 A market-village, seated in a tract
 Of mountains, where my school day time
 was pass'd,
 One room he owned, the fifth part of a house,
 A place to which he drew, from time to time,
 And found a kind of home or harbour there.

He loved me; from a swarm of rosy Boys
 Singled out me, as he in sport would say,
 For my grave looks—too thoughtful for my
 years.

As I grew up, it was my best delight
 To be his chosen Comrade. Many a time,
 On holidays, we wandered through the woods,
 A pair of random travellers; we sate—
 We walked; he pleas'd me with his sweet
 discourse

Of things which he had seen; and often
 touch'd

Abstrusest matter, reasonings of the mind
 Turned inward; or at my request he sang
 Old songs—the product of his native hills.

Among the hills of Athol 'twas born;
 There, on a small hereditary Farm,
 An unproductive slip of rugged ground,
 His Father dwelt; and died in poverty;
 While he, whose lowly fortune I retrace,
 The youngest of three sons, was yet a babe,
 A little one—unconscious of their loss.
 But, ere he had outgrown his infant days
 His widow'd Mother, for a second Mate,
 Espoused the Teacher of the Village School;
 Who on her offspring zealously bestowed
 Needful instruction; not alone in arts
 Which to his humble duties appertained,
 But in the lore of right and wrong, the rule
 Of human kindness, in the peaceful ways
 Of honesty, and holiness severe.

A virtuous Household, though exceeding
 poor!

Pure Livers were they all, austere and grave,
 And fearing God; the very Children taught
 Stern self-respect, a reverence for God's word,
 And an habitual piety, maintained
 With strictness scarcely known on English
 ground.

He had small need of books; for many a
 Tale

Traditionary, round the mountains hung,
 And many a Legend, peopling the dark
 woods,

Nourished Imagination in her growth,
 And gave the Mind that apprehensive power
 By which she is made quick to recognize

The moral properties and scope of things
 But eagerly he read, and read again,
 Whate'er the Minister's old Shelf supplied;
 The life and death of Martyrs, who sus-
 tained,

With will inflexible, those fearful pangs
 Triumphantly displayed in records left
 Of Persecution, and the Covenant—Times,
 Whose echo rings through Scotland to this
 hour!

From early childhood, even, as hath been
 said,
 From his sixth year, he had been sent
 abroad

In summer to tend herds; such was his task
 Thenceforward 'till the later day of youth.
 O then what soul was his, when, on the tops
 Of the high mountains, he beheld the sun
 Rise up, and bathe the world in light! He
 looked—

Ocean and earth, the solid frame of earth
 And ocean's liquid mass, beneath him lay
 In gladness and deep joy. The clouds were
 touch'd,

And in their silent faces did he read
 Unutterable love. Sound need none,
 Nor any voice of joy; his spirit drank
 The spectacle; sensation, soul, and form
 All melted into him; they swallowed up
 His animal being; in them did he live,
 And by them did he live; they were his life.
 In such access of mind, in such high hour
 Of visitation from the living God,
 Thought was not; in enjoyment it expired.
 No thanks he breathed, he proffered no re-
 quest;

Rapt into still communion that transcends
 The imperfect offices of prayer and praise,
 His mind was a thanksgiving to the power
 That made him; it was blessedness and love.

So passed the time; yet to a neighbouring
 town

He duly went with what small overplus
 His earnings might supply, and brought away
 The Book which most had tempted his desires
 While at the Stall he read. Among the hills
 He gazed upon that mighty Orb of Song
 The divine Milton. Lore of different kind,
 The annual savings of a toilsome life,
 His Step-father supplied; books that explain
 The purer elements of truth involved
 In lines and numbers, and, by charm severe,
 (Especially perceived where nature droops
 And feeling is suppressed,) preserve the mind
 Busy in solitude and poverty.

In dreams, in study, and in ardent
 thought,
 Thus, even from Childhood upward, was he
 reared;

For intellectual progress wanting much,
 Doubtless, of needful help—yet gaining more;
 And every moral feeling of his soul
 Strengthened and braced, by breathing in
 content

The keen, the wholesome air of poverty,
 And drinking from the well of homely life.
 —But, from past liberty and tried restraints,
 he

He now was summoned to select the course
Of humble industry which promised best
To yield him no unworthy maintenance.

That stern yet kindly spirit, Who con-
strains

The Savoyard to quit his naked rocks,
The free-born Swiss to leave his narrow vales,
(Spirit attached to regions mountainous
Like their own stedfast clouds)—did now
impel

His restless Mind to look abroad with hope.
—An irksome drudgery seems it to plod on,
Through dusty ways, in storm, from door
to door,

A vagrant Merchant bent beneath his load!
Yet do such Travellers find their own delight;
And their hard service, deemed debasing now,
Gained merited respect in simpler times;
When Squire, and Priest, and they who round
them dwelt

In rustic sequestration, all, dependant
Upon the Pedlar's toil—supplied their wants,
Or pleased their fancies, with the wares he
brought.

Not ignorant was the Youth that still no few
Of his adventurous Countrymen were led
By perseverance in this Track of life
To competence and ease;—for him it bore
Attractions manifold;—and this he chose.

This active course through manhood he
pursued,

Till due provision for his modest wants
Had been obtained;—and, thereupon, re-
solved

To pass the remnant of his days—untasked
With needless services,—from hardship free.
His Calling laid aside, he lived at ease;
But still he loved to pace the public roads
And the wild paths; and, when the summer's
warmth

Invited him, would often leave his home
And journey far, revisiting those scenes
Which to his memory were most endeared.
—Vigorous in health, of hopeful spirits, un-
touched

By worldly-mindedness or anxious care;
Observant, studious, thoughtful, and re-
freshed

By knowledge gathered up from day to
day;—

Thus had he lived a long and innocent life.

And surely never did there live on earth
A Man of kindlier nature. The rough sports
And teasing ways of children vexed not him,
Nor could he bid them from his presence,
tired

With questions and importunate demands;
Indulgent listener was he to the tongue
Of garrulous age; nor did the sick man's tale,
To his fraternal sympathy addressed,
Obtain reluctant hearing.

POOR MARGARET.

I speak of One whose stock
Of virtues bloom'd beneath this lowly roof.
She was a Woman of a steady mind,

Tender and deep in her excess of love,
Not speaking much, pleased rather with the
joy

Of her own thoughts; by some especial care
Her temper had been framed, as if to make
A Being—who by adding love to peace
Might live on earth a life of happiness.
Her wedded Partner lacked not on his side
The humble worth that satisfied her heart;
Frugal, affectionate, sober, and withal
Keenly industrious. She with pride would
tell

That he was often seated at his loom,
In summer, ere the Mower was abroad,
Among the dewy grass,—in early spring,
Ere the last star had vanished.—They who
passed

At evening, from behind the garden fence
Might hear his busy spade, which he would
ply,

After his daily work, until the light
Had failed, and every leaf and flower were
lost

In the dark hedges. So their days were spent
In peace and com out; and a pretty Boy
Was their best hope,—next to the God in
Heaven.

Not twenty years ago, but you I think
Can scarcely bear it now in mind, there came
Two blighting seasons when the fields were
left

With half a harvest. It pleased heaven to add
A worse affliction in the plague of war;
This happy Land was stricken to the heart!
A Wanderer then among the Cottages
I, with my freight of winter raiment, saw
The hardships of that season; many rich
Sank down, as in a dream, among the poor;
And of the poor did many cease to be,
And their place knew them not. Meanwhile
abridg'd

Of daily comforts, gladly reconcled
To numerous self-denials, Margaret
Went struggling on through those calamitous
years

With cheerful hope: but ere the second
autumn

Her life's true Help-mate on a sick-bed lay,
Smitten with perilous fever. In disease
He lingered long; and when his strength
return'd,

He found the little he had stored, to meet
The hour of accident or crippling age,
Was all consumed. Two children had they
now,

One newly born. As I have said, it was
A time of trouble; shoals of artisans
Were from their daily labour turn'd adrift
To seek their bread from public charity.

While thus it fared with them, it was my
chance

To travel in a Country far remote.
And glad I was, when, halting by yon
gate

That leads from the green lane, once more I
saw

These lofty elm-trees. Long I did not rest:
With

With many pleasant thoughts I cheer'd my
way
O'er the flat Common.—Having reached
the door

I knock'd,—and, when I entered with the
hope

Of usual greeting, Margaret looked at me
A little while; then turn'd her head away
Speechless,—and sitting down upon a chair
Wept bitterly. I wist not what to do,
Or how to speak to her. Poor Wretch! at
last

She rose from off her seat, and then,—O Sir,
I cannot tell how she pronounced my name.—
With fervent love, and with a face of grief
Unutterably helpless, and a look
That seemed to cling upon me, she enquired
If I had seen her Husband. As she spake
A strange surprize and fear came to my heart,
Nor had I power to answer ere she told
That he had disappear'd—not two months
gone.

He left his House: two wretched days had
pass'd;

And on the third, as wistfully she rais'd
Her head from off her pillow, to look forth,
Like one in trouble, for returning light,
Within her chamber-casement she espied
A folded paper, lying as if placed
To meet her waking eyes. This tremblingly
She open'd—found no writing, but therein
Pieces of money carefully enclosed,
Silver and gold.—“I shuddered at the sight,”
Said Margaret, “for I knew it was his hand
Which placed it there; and ere that day was
ended,

That long and anxious day! I learned from
One

Sent hither by my Husband to impart
The heavy news,—that he had joined a troop
Of soldiers, going to a distant land.
—He left me thus—he could not gather
heart

To take a farewell of me; for he fear'd
That I should follow with my babes, and sink
Beneath the misery of that wandering life.”

—————Nine tedious years!

From their first separation, nine long years,
She lingered in unquiet widowhood;
A wife and widow. Needs must it have been
A sore heart-wasting! I have heard, my
Friend,

That in yon arbour oftentimes she sate
Alone, through half the vacant Sabbath-day,
And if a dog passed by she still would quit
The shade, and look abroad. On this old
Bench

For hours she sate; and evermore her eye
Was busy in the distance, shaping things
That made her heart beat quick. You see
that path,

Now faint,—the grass has crept o'er its grey
line;

There, to and fro, she paced through many
a day

Of the warm summer: from a belt of hemp
That girt her waist, spinning the long drawn
thread

With backward steps. Yet ever as there
pass'd

A man whose garments shewed the soldiers
red,

Or crippled mendicant in sailor's garb,
The little child who sate to turn the wheel
Ceas'd from his task; and she with faltering
voice

Made many a fond enquiry; and when they,
Whose presence gave no comfort, were gone
by,

Her heart was still more sad. And by yon
gate

That bars the Traveller's road, she often
stood,

And when a stranger Horseman came, the
latch

Would lift, and in his face look wistfully;
Most happy, if, from aught discovered there
Of tender feeling, she might dare repeat
The same sad question. Meanwhile her poor
Hut

Sank to decay; for he was gone—whose
hand,

At the first nipping of October frost,
Closed up each chink, and with fresh bands
of straw

Chequered the green-grown thatch. And so
she lived

Through the long winter, reckless and alone;
Until her House by frost, and thaw, and
rain,

Was sapped; and while she slept the nightly
damps

Did chill her breast; and in the stormy day
Her tattered clothes were ruffled by the wind;
Even at the side of her own fire. Yet still
She loved this wretched spot, nor would for
worlds

Have parted hence; and still that length of
road,

And this rude bench, one torturing hope en-
deared,

Fast rooted at her heart; and here, my friend,
In sickness she remained; and here she died,
Last human tenant of these ruined walls.

THE SOLITARY.

—————In a spot that lies

Among yon mountain fastnesses concealed,
You will receive, before the hour of noon,
Good recompence, I hope, for this day's toil—
From sight of one who lives secluded there,
Lonesome and lost; of whom, and whose past
life,

(Not to forestal such knowledge as may be
More faithfully collected from himself,)
This brief communication shall suffice.

Though now sojourning there, he, like
myself,

Sprung from a stock of lowly parentage
Among the wilds of Scotland; in a tract
Where many a sheltered and well-tended
plant,

Upon the humblest ground of social life,
Doth at this day, I trust, the blossoms bear
Of piety and simple innocence.

Such grateful promises his youth display'd;
And,

And, as he shewed in study forward zeal,
All helps were sought, all measures strain-
ed, that he,

By due scholastic discipline prepared,
Might to the ministry be called: which done,
Partly through lack of better hopes—and part
Perhaps incited by a curious mind,
In early life he undertook the charge
Of Chaplain to a Military Troop.

Cheered by the Highland Bagpipe, as they
marched

In plaided vest,—his fellow-countrymen.
This office filling, and, by native power
And force of native inclination, made
An intellectual Ruler in the haunts
Of social vanity—he walked the World,
Gay, and affecting graceful gaiety;
Lax, buoyant—less a Pastor with his Flock
Than a Soldier among Soldiers—lived and
roamed

Where Fortune led:—and Fortune, who oft
proves

The careless wanderer's Friend, to him made
known

A blooming Lady—a conspicuous Flower,
Admired for beauty, for her sweetness praised;
Whom he had sensibility to love,
Ambition to attempt, and skill to win.

For this fair Bride, most rich in gifts of
mind,

Nor sparingly endowed with worldly wealth,
His Office he relinquished; and retired
From the world's notice to a rural Home.

Youth's season yet with him was scarcely
past,

And she was in youth's prime. How full
their joy,

How free their love! nor did their love
decay;

Nor joy abate, till, pitiable doom!

In the short course of one undreaded year
Death blasted all.—Death suddenly o'erthrew
Two lovely Children—all that they possess'd!
The Mother followed;—miserably bare
The one survivor stood; he wept, he prayed
For his dismissal; day and night, com-
pelled

By pain to turn his thoughts towards the
grave,

And face the regions of Eternity.

An uncomplaining apathy displaced
This anguish; and, indifferent to delight,
To aim and purpose, he consumed his days,
To private interest dead, and public care.
So lived he; so he might have died.

But now,

To the wide world's astonishment, appeared
The glorious opening, the unlooked-for dawn,
That promised everlasting joy to France!
That sudden light had power to pierce the
gloom

In which his Spirit, friendless upon earth,
In separation dwelt, and solitude.

The voice of social transport reached even
him!

He broke from his contracted bounds, repaired
To the great City, an Emporium then

MONTHLY MAG. No. 264.

Of golden expectations, and receiving
Freights every day from a new world of
hope.

Thither his popular talents he transferred;
And from the Pulpit zealously maintained
The cause of Christ and civil liberty,
As one; and moving to one glorious end.

The glory of the times fading away,
The splendour, which had given a festal air
To self-importance, hallowed it, and veiled
From his own sight,—this gone, therewith
he lost

All joy in human nature: was consumed,
And vexed, and chased, by levity and scorn,
And fruitless indignation; galled by pride;
Made desperate by contempt of Men who
throve

Before his sight in power or fame, and won,
Without desert, what he desired; weak men,
'Too weak even for his envy or his hate!

—And thus beset, and finding in himself
Nor pleasure nor tranquillity, at last,
After a wandering course of discontent
In foreign Lands—and inwardly oppressed
With malady—in part, I fear, provoked
By weariness of life, he fixed his Home,
Or, rather say, sate down by very chance,
Among these rugged hills; where now he
dwells,

And wastes the sad remainder of his hours
In self-indulging spleen, that doth not want
Its own voluptuousness:—on this resolved,
With this content, that he will live and die
Forgotten,—at safe distance from a "world
Not moving to his mind."

DIVINE PROVIDENCE.

One adequate support

For the calamities of mortal life
Exists, one only;—an assured belief
That the procession of our fate, how'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.
—The darts of anguish fix not where the seat
Of suffering hath been thoroughly fortified
By acquiescence in the Will Supreme
For Time and for Eternity; by faith,
Faith absolute in God, including hope,
And the defence that lies in boundless love
Of his perfections; with habitual dread
Of aught unworthily conceived, endured
Impatiently; ill-done, or left undone,
To the dishonour of his holy name.
Soul of our souls, and safeguard of the world!
Sustain, Thou only can'st, the sick of heart;
Restore their languid spirits, and recal
Their lost affections unto thee, and thine!

* * * How beautiful this dome of sky
And the vast hills, in fluctuation fixed
At thy command, how awful! Shall the
Soul,

Human and rational, report of thee
Even less than these?—Be mute who will,
who can,

4 L

Yes

Yet I will praise thee with empassioned
voice :

My lips, that may forget thee in the crowd,
Cannot forget thee here ; where thou hast
built,

For thy own glory, in the wilderness !
Me didst thou constitute a Priest of thine,
In such a Temple as we now behold
Reared for thy presence ; therefore, am I
bound

To worship, here, and everywhere—as one
Not doomed to ignorance, though forced to
tread,

From childhood up, the ways of poverty ;
From unreflecting ignorance preserved,
And from debasement rescued.—By thy grace
The particle divine remained unquenched ;
And mid the wild weeds of a rugged soil,
Thy bounty caused to flourish deathless
flowers,

From Paradise transplanted. Wintry age
Impends ; the frost will gather round my
heart ;

And, if they wither, I am worse than dead !
—Come Labour, when the worn-out frame
requires

Perpetual Sabbath ; come disease and want ;
And sad exclusion through decay of sense ;
But leave me unabated trust in Thee—
And let thy favour, to the end of life,
Inspire me with ability to seek

Repose and hope among eternal things—
Father of heaven and earth ! and I am rich,
And will possess my portion in content !

RELIGION.

Alas ! the endowment of immortal Power
Is matched unequally with custom, time,
And domineering faculties of sense
In all ; in most with superadded foes,
Idle temptations—open vanities
Of dissipation ; countless, still renewed,
Ephemeral offspring of the unblushing world ;
And, in the private regions of the mind,
Ill-governed passions, ranklings of despite,
Immoderate wishes, pining discontent,
Distress and care. What then remains ?—To
seek

Those helps, for his occasions ever near,
Who lacks not will to use them ; vows,
renewed

On the first motion of a holy thought ;
Vigils of contemplation ; praise ; and prayer,
A Stream, which, from the fountain of the
heart,

Issuing however feebly, no where flows
Without access of unexpected strength.
But, above all, the victory is most sure
For Him, who, seeking faith by virtue, strives
To yield entire submission to the law
Of Conscience : Conscience revered and
obeyed,

As God's most intimate Presence in the soul,
And his most perfect Image in the world.
Endeavour thus to live ; these rules regard,
These helps solicit ; and a steadfast seat
Shall then be yours among the happy few
Who dwell on earth yet breathe empyreal air,

Sons of the morning. For your nobler part,
Ere disencumbered of her mortal chains,
Doubt shall be quelled and trouble chased
away ;

With only such degree of sadness left
As may support longings of pure desire ;
And strengthen love, rejoicing secretly
In the sublime attractions of the Grave.

HUMAN KNOWLEDGE.

Happy is he who lives to understand !
Not human Nature only, but explores
All Natures,—to the end that he may find
The law that governs each ; and where begins
The union, the partition where, that makes
Kind and degree, among all visible Beings ;
The constitutions, powers, and faculties,
Which they inherit,—cannot step beyond,—
And cannot fall beneath ; that do assign
To every class its station and its office,
Through all the mighty Commonwealth of
things ;

Up from the creeping plant to sovereign man,
Such Converse, if directed by a meek,
Sincere, and humble Spirit, teaches love :
For knowledge is delight ; and such delight
Breeds love ; yet, suited as it rather is
To thought and to the climbing intellect,
It teaches less to love, than to adore ;
If that be not indeed the highest love !

STUDY OF NATURE.

These craggy regions, these chaotic wilds,
Does that benignity pervade, that warms
The Mole contented with her darksome walk
In the cold ground ; and to the Emmet gives
Her foresight ; and the intelligence that makes
The tiny creatures strong by social league ;
Supports the generations, multiplies
Their tribes, till we behold a spacious plain
Or grassy bottom, all, with little hills—
Their labour—covered, as a lake with waves ;
Thousands of Cities, in the desert place
Built up of life, and food, and means of life !
Nor wanting here, to entertain the thought,
Creatures, that in communities exist,
Less, as might seem, for general guardianship
Or through dependance upon mutual aid,
Than by participation of delight
And a strict love of fellowship, combined
What other spirit can it be, that prompts
The gilded summer Flies to mix and weave
Their sports together in the solar beam,
Or in the gloom of twilight hum their joy ?
More obviously, the self-same influence
rules

The feathered kinds : the fieldfare's pensive
flocks,

The cawing Rooks, and Sea-mews from afar,
Hovering above these inland Solitudes,
Unscattered by the wind, at whose loud call
Their voyage was begun : nor is its power
Unfelt among the sedentary Fowl
That seek yon Pool, and there prolong their
stay

In silent congress ; or together roused
Take flight ; while with their clang the air
resounds.

And,

And, over all, in that etherial arch
Is the mute company of changeful clouds;
—Bright apparition suddenly put forth
The Rainbow, smiling on the faded storm;
The mild assemblage of the starry heavens;
And the great Sun, earth's universal Lord!

SOLITUDE.

A piteous lot it were to flee from Man—
Yet not rejoice in Nature. He—whose hours
Are by domestic Pleasures uncaressed
And unenlivened; who exists whole years
Apart from benefits received or done
'Mid the transactions of the bustling crowd:
Who neither hears, nor feels a wish to hear,
Of the world's interests—such a one hath
need

Of a quick fancy and an active heart,
That for the day's consumption books may
yield

A not unwholesome food, and earth and air
Supply his morbid humour with delight.
—Truth has her pleasure-grounds, her haunts
of ease

And easy contemplation,—gay parterres,
And labyrinthine walks, her sunny glades
And shady groves, for recreation framed;
These may he range, if willing to partake
Their soft indulgences, and in due time
May issue thence, recruited for the tasks
And course of service Truth requires from
those

Who tend her altars, wait upon her throne,
And guard her fortresses.

BENEVOLENCE.

—The Man,
Who, in this spirit, communes with the
Forms

Of Nature, who with understanding heart,
Doth know and love, such Objects as excite
No morbid passions, no disquietude,
No vengeance, and no hatred, needs must
feel

So deeply, that, unsatisfied with aught
Less pure and exquisite, he cannot choose
But seek for objects of a kindred love
In Fellow-natures, and a kindred joy.
Accordingly, he by degrees perceives
His feelings of aversion softened down;
A holy tenderness pervade his frame.

His sanity of reason not impaired,
Say rather, all his thoughts now flowing
clear,

From a clear Fountain flowing, he looks
round

And seeks for good; and finds the good he
seeks:

Until abhorrence and contempt are things
He only knows by name; and, if he hear
From other mouths, the language which they
speak.

He is compassionate; and has no thought,
No feeling, which can overcome his love.

THE PASTOR.

No feudal pomp,
Nor feudal power is there; but there abides,

In his allotted Home, a genuine Priest,
The Shepherd of his Flock; or, as a King
Is styl'd, when most affectionately praised,
The Father of his People. Such is he,
And rich and poor, and young and old, rejoice
Under his spiritual sway, collected round him
In this sequestered Realm. He hath vouch-
safed

To me some portion of his kind regard;
And something also of his inner mind
Hath he imparted—but I speak of him
As he is known to all. The calm delights
Of unambitious piety he chose,
And learning's solid dignity; though born
Of knightly race, nor wanting powerful
friends.

This good to reap, these pleasures to secure,
Hither, in prime of manhood, he withdrew
From academic bowers. He loved the spot,
Who does not love his native soil? he prized
The ancient rural character, composed
Of simple manners, feelings unsuppressed
And undisguised, and strong and serious
thought;

A character reflected in himself,
With such embellishment as well beseems
His rank and sacred function. This deep vale
Is lengthened out by many a winding reach,
Not visible to us; and one of these
A turretted manorial Hall adorns;
In which the good Man's Ancestors have
dwelt

From age to age, the Patrons of this Cure.
To them, and to his decorating hand,
The Vicar's Dwelling, and the whole Do-
main,

Owes that presiding aspect which might well
Attract your notice; statelier than could else
Have been bestowed, in course of common
chance,
On an unwealthy mountain Benefice."

A COUNTRY CHURCH.

As chanced, the portals of the sacred Pile
Stood open, and we entered. On my frame,
At such transition from the fervid air,
A grateful coolness fell, that seemed to strike
The heart, in concert with that temperate awe
And natural reverence which the Place in-
spired.

Not framed to nice proportions was the Pile,
But large and massy; for duration built.
With pillars crowded, and the roof upheld
By naked rafters intricately crossed,
Like leafless underboughs, in some thick
grove,

All withered by the depth of shade above.
Admonitory Texts inscribed the walls,
Each, in its ornamental scroll, enclosed,—
Each also crowned with winged heads—a pair
Of rudely-painted Cherubim. The floor
Of nave and aisle, in unpretending guise
Was occupied by oaken benches, ranged
In seemly rows; the chancel only shewed
Some inoffensive marks of earthly state
And vain distinction. A capacious pew
Of sculptured oak stood here, with drapery
lined;

And marble Monuments were here displayed
Upon the walls: and on the floor beneath
Sepulchral stones appeared, with emblems
graven.

And foot-worn epitaphs, and some with small
And shining effigies of brass inlaid.

—The tribute by these various records
claimed,

Without reluctance did we pay; and read
The ordinary chronicle of birth,
Office, alliance, and promotion—all
Ending in dust; of upright Magistrates,
Grave Doctors strenuous for the Mother
Church,

And uncorrupted Senators—alike
To King and People true. A brazen plate,
Not easily decyphered, told of One
Whose course of earthly honour was begun
In quality of page among the Train
Of the eighth Henry, when he crossed the
seas

His royal state to shew, and prove his
strength

In tournament, upon the fields of France.
Another Tablet registered the death,
And praised the gallant bearing of a Knight
Tried in the sea-fights of the second Charles.
Near this brave Knight his Father lay en-
tomb'd;

And to the silent language giving voice,
I read,—how in his manhood's earlier day
He 'mid the afflictions of intestine War
And rightful Government subverted, found
One only solace, that he had espoused
A virtuous Lady tenderly beloved
For her benign perfections: and for this
Yet more endeared to him, that in her state
Of wedlock richly crowned with heaven's
regard,

She with a numerous Issue filled his House,
Who throve, like Plants, uninjured by the
Storm

That laid their Country waste. No need to
speak

Of less particular notices assigned
To Youth or Maiden gone before their time,
And Matrons and unwedded Sisters old;
Whose charity and goodness were rehearsed
In modest panegyric.

HUMAN LIFE.

We safely may affirm that human life
Is either fair or tempting, a soft scene
Grateful to sight, refreshing to the soul,
Or a forbidding tract of cheerless view;
Even as the same is looked at, or approached.
“Permit me,” said the Priest continuing,
“here

To use an illustration of my thought,
Drawn from the very spot on which we stand.
—In changeful April, when, as he is wont,
Winter has reassumed a short lived sway
And whitened all the surface of the fields,
If—from the sullen region of the North
Towards the circuit of this holy ground
Your walk conducts you, ere the vigorous
sun,

High climbing, hath attained his noon-tide
height—

These Mounds, transversely lying side by
side

From east to west, before you will appear
A dreary plain of unillumined snow,
With more than wintry cheerlessness and
gloom

Saddening the heart. Go forward, and look
back;

On the same circuit of this church-yard
ground

Look, from the quarter whence the Lord of
light,

Or life, of love, and gladness, doth dispense
His beams; which, unexcluded in their fall,
Upon the southern side of every grave
Have gently exercised a melting power,
Then will a vernal prospect greet your eye,
All fresh and beautiful, and green and bright,
Hopeful and cheerful:—vanished is the snow,
Vanished or hidden; and the whole Domain,
To some, too lightly minded, might appear
A meadow carpet for the dancing hours.

—This Contrast, not unsuitable to Life,
Is to that other state more opposite,
Death, and its twofold aspect; wintry—one,
Cold, sullen, blank, from hope and joy shut
out;

The other, which the ray divine hath
touched,

Replete with vivid promise, bright as spring.”

COTTAGER'S LIFE.

“Three dark mid-winter months
Pass,” said the Matron, “and I never see,
Save when the Sabbath brings its kind re-
lease,

My Help-mate's face by light of day. He
quits

His door in darkness, nor till dusk returns.
And, through heaven's blessing, thus we gain
the bread

For which we pray; and for the wants pro-
vide

Of sickness, accident, and helpless age.
Companions have I many; many Friends,
Dependants, Comforters—my Wheel, my
Fire,

All day the House-clock ticking in mine ear,
The cackling Hen, the tender Chicken
brood,

And the wild Birds that gather round my
porch.

This honest Sheep-dog's countenance I read;
With him can talk; nor seldom waste a word
On Creatures less intelligent and shrewd.
And, if the blustering Wind that drives the
clouds

Care not for me, he lingers round my door,
And makes me pastime when our tempers
suit;

—But, above all, my Thoughts are my sup-
port.”

THE GRAVE OF ELLEN.

As, on a sunny bank, a tender Lamb
Lurks in safe shelter from the winds of
March,

Screened by its Parent, so that little mound
Lies guarded by its neighbour; the small
heap

Speaks

Speaks for itself;—an Infant there doth rest,
The sheltering hillock is the Mother's grave.

Ah! what a warning for a thoughtless man,
Could field or grove, or any spot of earth,
Shew to his eye an image of the pangs
Which it hath witnessed, render back an
echo

Of the sad steps by which it hath been trod!
There, by her innocent baby's precious grave,
Yea, doubtless, on the turf that roofs her
own,

The Mother oft was seen to stand, or kneel,
In the broad day, a weeping Magdalene.
Now she is not; the swelling turf reports
Of the fresh shower, but of poor Ellen's
tears

Is silent; nor is any vestige left
Upon the pathway, of her mournful tread;
Nor of that pace with which she once had
moved

In virgin fearlessness, a step that seemed
Caught from the pressure of elastic turf
Upon the mountains wet with morning dew,
In the prime hour of sweetest scents and airs.
—Serious and thoughtful was her mind; and
yet,

By reconciliation exquisite and rare,
The form, port, motions of this Cottage-girl
Were such as might have quickened and in-
spired

A Titian's hand, addressed to picture forth
Oread or Dryad glancing through the shade
When first the Hunter's startling horn is
heard

Upon the golden hills. A spreading elm
Stands in our Valley, called **THE JOYFUL
TREE**;

An Elm distinguished by that festive name,
From dateless usage which our peasants hold
Of giving welcome to the first of May
By dances round its trunk.—And, if the sky
Permit, like honours, dance and song, are
paid

To the Twelfth Night; beneath the frosty
Stars

Or the clear Moon. The Queen of these gay
sports,

If not in beauty yet in sprightly air,
Was hapless Ellen.—No one touched the
ground

So softly, and the nicest Maiden's locks
Less gracefully were braided;—but this
praise,

Methinks, would better suit another place.

She loved,—and fondly deemed herself
beloved.

The road is dim, the current unperceived,
The weakness painful and most pitiful,
By which a virtuous Woman, in pure youth,
May be delivered to distress and shame.
Such fate was hers—The last time Ellen
danced

Among her equals round **THE JOYFUL TREE**,
She bore a secret burthen; and full soon
Was left to tremble for a breaking vow,—
Then, to bewail a sternly-broken vow,
Alone, within her widowed mother's house—

It was the season sweet, of budding leaves,
Of days advancing tow'rd their utmost length,
And small birds singing to their happy mates.
Wild is the music of the autumnal wind
Among the faded woods; but these blithe
notes

Strike the deserted to the heart;—I speak
Of what I know, and what we feel within.

A kindlier passion opened on her soul
When that poor Child was born. Upon its
face

She looked as on a pure and spotless gift.
The Child whom Ellen and her Mother loved
They soon were proud of; tended it and
nursed,

A soothing comforter, although forlorn;
Like a poor singing-bird from distant lands.
—Through four months' space the Infant
drew its food

From the maternal breast; then scruples rose;
Thoughts, which the rich are free from, came
and crossed

The sweet affection. She no more could bear
By her offence to lay a twofold weight
On a kind parent, willing to forget
Their slender means, so, to that parent's care
Trusting her child, she left their common
home,

And with contented spirit undertook
A Foster-mother's office. * * *

In blindness, for I will not say
In naked and deliberate cruelty,
The Pair whose Infant she was bound to nurse,
Forbad her all communion with her own.
But worse affliction must be borne—far worse;
For 'tis Heaven's will—that, after a disease
Begun and ended within three days' space,
Her Child should die; as Ellen now exclaimed,
Her own—deserted child!—Once, only once,
She saw it in that mortal malady:
And, on the burial day, could scarcely gain
Permission to attend its obsequies.

You see the Infant's Grave;—and to this
spot,

The Mother, oft as she was sent abroad
And whatso'er the errand, urged her steps:
Hither she came; and here she stood, or
knelt

In the broad day—a rueful Magdalene!
—The bodily frame was wasted day by day;
Meanwhile, relinquishing all other cares,
Her mind she strictly tutored to find peace
And pleasure in endurance. Much she
thought,

And much she read; and brooded feelingly
Upon her own unworthiness.—To me,
As to a spiritual comforter and friend,
Her heart she opened; and no pains were
spared

To mitigate, as gently as I could,
The sting of self-reproach, with healing
words.

—Meek Saint! through patience glorified on
earth!

In whom, as by her lonely hearth she sate,
The ghastly face of cold decay put on
A sun-like beauty, and appeared divine!

So,

So, through the cloud of death, her Spirit
 passed
 Into that pure and unknown world of love,
 Where injury cannot come :—and here is laid
 The mortal Body by her Infant's side.

RAVAGES OF DEATH.

Our very first in eminence of years
 This old Man stood, the Patriarch of the Vale!
 And, to his unmolested mansion, Death
 Had never come through space of forty years;
 Sparing both old and young in that abode.
 Suddenly then they disappeared :—not twice
 Had summer scorched the fields,—not twice
 had fallen,

On those high peaks, the first autumnal
 snow,—

Before the greedy visiting was closed
 And the long-privileged House left empty—
 swept

As by a plague : yet no rapacious plague
 Had been among them ; all was gentle death,
 One after one, with intervals of peace.

—A happy consummation ! an accord
 Sweet, perfect,—to be wished for ! save that
 here

Was something which to mortal sense might
 sound

Like harshness,—that the old grey headed
 Sire,

The oldest, he was taken last,—survived
 When the meek partner of his age, his Son,
 His Daughter, and that late and high-prized
 gift,

His little smiling Grandchild, were no more.

"All gone, all vanished ! he deprived and
 bare,

How will he face the remnant of his life ?

What will become of him ?" we said, and
 mused

In sad conjectures, "Shall we meet him now
 Haunting with rod and line the craggy
 brooks ?

Or shall we overhear him, as we pass,
 Striving to entertain the lonely hours
 With music ?" (for he had not ceased to
 touch

The harp or viol which himself had framed
 For their sweet purposes, with perfect skill.)

"What titles will he keep ? will he remain
 Musician, Gardener, Builder, Mechanist,
 A Planter, and a rearer from the seed ?

A man of hope and forward-looking mind
 Even to the last !"—Such was he, unsubdued.

But Heaven was gracious ; yet a little while,
 And this survivor, with his cheerful throng
 Of open schemes, and all his inward hoard
 Of unsunned griefs, too many and too keen,
 Was overcome by unexpected sleep,

In one blest moment. Like a shadow thrown
 Softly and lightly from a passing cloud,

Death fell upon him, while reclined he lay
 For noon-tide solace on the summer grass,

The warm lap of his mother earth : and so,
 Their lenient term of separation past,

That family (whose graves you there behold)
 By yet a higher privilege, once more

Were gathered to each other."

TRANSITORY NATURE OF ALL THINGS.

"So fails, so languishes, grows dim, and
 dies,"

The grey-haired Wanderer pensively ex-
 claimed,

"All that this World is proud of. From
 their spheres

The stars of human glory are cast down ;
 Perish the roses and the flowers of Kings,
 Princes and Emperors, and the crowns and
 palms

Of all the Mighty, withered and consumed !
 Nor is power given to lowliest Innocence

Long to protect her own. The Man himself
 Departs ; and soon is spent the Line of those

Who, in the bodily image, in the mind,
 In heart or soul, in station or pursuit,

Did most resemble him. Degrees and Ranks,
 Fraternities and Orders—heaping high

New wealth upon the burthen of the old,
 And placing trust in privilege confirmed

And re-confirmed—are scoffed at with a
 smile

Of greedy foretaste, from the secret stand
 Of Desolation, aimed : to slow decline

These yield, and these to sudden overthrow ;
 Their virtue, service, happiness, and state

Expire ; and Nature's pleasant robe of green,
 Humanity's appointed shroud, enwraps

Their monuments and their memory. The
 vast Frame

Of social nature changes evermore
 Her organs and her members, with decay

Restless, and restless generation, powers
 And functions dying and produced at need,—

And by this law the mighty Whole subsists :
 With an ascent and progress in the main ;

Yet, oh ! how disproportioned to the hopes
 And expectations of self-flattering minds !"

THE PASTOR'S HOUSE.

We followed, taking as he led, a Path
 Along a Hedge of stately hollies framed,
 Whose flexile boughs, descending with a
 weight

Of leafy spray, concealed the stems and roots
 That gave them nourishment.—Across the
 Vale

The stately Fence accompanied our steps ;
 And thus the Pathway, by perennial green

Guarded and graced, seemed fashioned to
 unite,

As by a beautiful yet solemn chain,
 The Pastor's Mansion with the House of
 Prayer.

The Mansion's self displayed ;—a reverend
 Pile

With bold projections and recesses deep ;
 Shadowy, yet gay and lightsome as it stood

Fronting the noon-tide Sun. We paused to
 admire

The pillared Porch, elaborately embossed ;
 The low wide windows with their mullions

old ;
 The cornice richly fretted, of grey stone ;

And that smooth slope from which the Dwel-
 ling rose,

By beds and banks Arcadian of gay flowers
 And

And flowering shrubs, protected and adorned.
Profusion bright ! and every flower assuming
A more than natural vividness of hue,
From unaffected contrast with the gloom
Of sober cypress, and the darker foil
Of yew, in which survived some traces, here
Not unbecoming, of grotesque device
And uncouth fancy. From behind the roof
Rose the slim ash and massy sycamore,
Blending their diverse foliage with the green
Of ivy, flourishing and thick, that clasped
The huge round chimneys, harbour of delight
For wren and red-breast,—where they sit and
sing

Their tender ditties when the trees are bare.

We enter;—need I tell the courteous
guise

In which the Lady of the place received
Our little Band, with salutation meet
To each accorded ? Graceful was her port ;
A lofty stature undepressed by Time,
Whose visitation had not spared to touch
The finer lineaments of frame and face ;
To that complexion brought which prudence
trusts in

And wisdom loves.—So bright to us appeared
This goodly Matron, shining in the beams
Of unexpected pleasure. Soon the board
Was spread, and we partook a plain repast.

HOPE.

To every Form of Being is assigned,
An active principle :—howe'er removed
From sense and observation, it subsists
In all things, in all natures, in the stars
Of azure heaven, the unenduring clouds,
In flower and tree, in every pebbly stone
That paves the brooks, the stationary rocks,
The moving waters, and the invisible air.
Whate'er exists hath properties that spread
Beyond itself, communicating good,
A simple blessing, or with evil mixed ;
Spirit that knows no insulated spot,
No chasm, no solitude ; from link to link
It circulates, the Soul of all the Worlds.
This is the freedom of the Universe ;
Unfolded still the more, more visible,
The more we know ; and yet is revered
least,

And least respected in the human Mind,
Its most apparent home. The food of hope
Is meditated action ; robbed of this,
Her sole support, she languishes and dies.
We perish also ; for we live by hope
And by desire ; we see by the glad light,
And breathe the sweet air of futurity,
And so we live, or else we have no life.

THE
Lord of the Isles,

A POEM.

By WALTER SCOTT, Esq.

4to. 2l. 2s.

Our readers are already so well acquainted
with the chivalrous and romantic muse of
this writer, that it would be superfluous to

make any observations on ushering a new
Poem of Mr. Scott's into their presence.
It is our official duty, however, to state
briefly that we think the Lord of the
Isles one of the best, if not very best, of
Mr. Scott's works. His chief personage,
De Bruce, is of the most exalted charac-
ter, his incidents possess the highest in-
terest, and the conflict of his heroes are
for the greatest stakes known to human
beings. The poet too is at home in every
part ; his scenery is in Scotland ; his ac-
tion consists of the most romantic flights
of chivalry ; and his denouement vindi-
cates the honour and establishes the
martial renown of his native land. His
Epic picture of the battle of Bannock-
burn, which appears among our selections,
would alone, if Mr. Scott had not long
established his superior pretensions to
that rank, place him among the first poets
of any age or country.

THE AUTHOR'S ADVERTISEMENT.

THE scene of this poem lies, at
first, in the Castle of Artornish,
on the coast of Argyleshire ; and, af-
terwards, in the islands of Skye and
Arran, and upon the coast of Ayr-
shire. Finally, it is laid near Stirling.
The story opens in the spring of the
year 1307, when Bruce, who had been
driven out of Scotland by the English,
and the barons who adhered to that
foreign interest, returned from the
island of Rathlin, on the coast of Ire-
land, again to assert his claims to the
Scottish crown. Many of the person-
ages and incidents introduced are of
historical celebrity. The authorities
used are chiefly those of the venerable
Lord Hailes, as well entitled to be
called the restorer of Scottish history,
as Bruce the restorer of Scottish mo-
narchy ; and of Archdeacon Barbour,
a correct edition of whose Metrical
History of Robert Bruce will soon, I
trust, appear under the care of my
learned friend, the Rev. Dr. Jamieson.

THE MINSTRELS' SONG.

"Wake, Maid of Lorn!" the Minstrels
sung.

Thy rugged halls, Artornish ! rung,
And the dark seas, thy towers that lave,
Heaved on the beach a softer wave,
As mid the tuneful choir to keep
The diapason of the Deep.
Lull'd were the winds on Inninmore,
And green Loch-Alline's woodland shore,
As if wild woods and waves had pleasure
In listening to the lovely measure.
And ne'er to symphony more sweet
Gave mountain echoes answer meet,
Since, met from mainland and from isle,
Ross, Arran, Ilay, and Argyle,

Each minstrel's tributary lay
Paid homage to the festal day.
Dull and dishonour'd were the bard,
Worthless of guerdon and regard,
Deaf to the hope of minstrel fame,
Or lady's smiles, his noblest aim,
Who on that morn's resistless call
Was silent in Artornish hall.

"Wake, Maid of Lorn!" 'twas thus they sung,
And yet more proud the descant rung,
"Wake, Maid of Lorn! high right is ours,
To charm dull sleep from Beauty's bowers;
Earth, Ocean, Air, have nought so shy
But owns the power of minstrelsy.
In Lettermore the timid deer
Will pause, the harp's wild chime to hear;
Rude Heiskar's seal through surges dark
Will long pursue the minstrel's bark;
To list his notes, the eagle proud
Will poise him on Ben-Cailliach's cloud;
Then let not Maiden's ear disdain
The summons of the minstrel train,
But, while our harps wild music make,
Edith of Lorn, awake, awake!"

"O wake, while dawn, with dewy shine,
Wakes Nature's charms to vie with thine!
She bids the mottled thrush rejoice
To mate thy melody of voice;
The dew that on the violet lies
Mocks the dark lustre of thine eyes;
But, Edith, wake, and all we see
Of sweet and fair shall yield to thee!"

"She comes not yet," grey Ferrand cried,
"Brethren, let softer spell be tried,
Those notes prolong'd, that soothing theme,
Which best may mix with Beauty's dream,
And whisper, with their silvery tone,
The hope she loves, yet fears to own."—
He spoke, and on the harp-strings died
The strains of flattery and of pride;
More soft, more low, more tender fell
The lay of love he bade them tell.

"Wake, Maid of Lorn! the moments fly,
Which yet that maiden-name allow;
Wake, Maiden, wake! the hour is high,
When Love shall claim a plighted vow.
By Fear, thy bosom's fluttering guest,
By Hope, that soon shall fears remove,
We bid thee break the bonds of rest,
And wake thee at the call of Love!"

"Wake, Edith, wake! in yonder bay
Lies many a galley gaily mann'd,
We hear the merry pibrochs play,
We see the streamers' silken band.
What Chieftain's praise these pibrochs swell,
What crest is on these banners wove,
The harp, the minstrel, dare not tell—
The riddle must be read by Love."

A BARONIAL FEAST.

Fill the bright goblet, spread the festive
board!

Summon the gay, the noble, and the fair!
Through the loud hall in joyous concert
pour'd,
Let mirth and music sound the dirge of
Care!

But ask thou not if Happiness be there,
If the loud laugh disguise convulsive throes,
Or if the brow the heart's true livery wear;
Lift not the festal mask!—enough to
know,

No scene of mortal life but teems with mor-
tal woe.

With beakers' clang, with harper's lay,
With all that olden time deem'd gay,
The Island Chieftain feasted high;
But there was in his troubled eye
A gloomy fire, and on his brow
Now sudden flush'd, and faded now,
Emotions such as draw their birth
From deeper source than festal mirth.
By fits he paused, and harper's strain
And jester's tale went round in vain,
Or fell but on his idle ear
Like distant sounds which dreamers hear.
Then would he rouse him, and employ
Each art to aid the clamorous joy,
And call for pledge and lay,
And, for brief space, of all the crowd,
As he was loudest of the loud,
Seem gayest of the gay.

Yet nought amiss the bridal throng
Mark'd in brief mirth, or musing long;
The vacant brow, the unlistening ear,
They gave to thoughts of raptures near,
And his fierce starts of sudden glee
Seem'd bursts of bridegroom's extacy.
Nor thus alone misjudged the crowd,
Since lofty Lorn, suspicious, proud,
And jealous of his honour'd line,
And that keen knight, De Argentine,
(From England sent on errand high,
The western league more firm to tie,)
Both deem'd in Ronald's mood to find
A lover's transport-troubled mind.
But one sad heart, one tearful eye,
Pierced deeper through the mystery,
And watch'd, with agony and fear,
Her wayward bridegroom's varied cheer.

She watch'd—yet fear'd to meet his glance,
And he shunn'd her's;—till, when by chance
They met, the point of foeman's lance
Had given a milder pang!

Beneath the intolerable smart
He writhed;—then sternly mann'd his heart
To play his hard but destined part,

And from the table sprang,
"Fill me the mighty cup!" he said,
"Erst own'd by royal Somerled.
Fill it, till on the studded brim
In burning gold the bubbles swim,
And every gem of varied shine
Glow doubly bright in rosy wine!"

To you, brave lord, and brother mine,
Of Lorn, this pledge I drink—
The union of our House with thine,
By this fair bridal-link!"

THE BROACH OF LORN.

Whence the broach of burning gold,
That clasps the Chieftain's mantle fold,
Wrought and chased with rare device,
Studded fair with gems of price,

On the varied tartan's beaming,
As, through night's pale rain-bow gleaming,
Fainter now, now seen afar,
Fitful shines the northern star?

"Gem! ne'er wrought on highland moun-
tain,

Did the fairy of the fountain,
Or the mermaid of the wave,
Frame thee in some coral cave?
Did in Iceland's darksome mine
Dwarf's swarth hands thy metal twine?
Or, mortal-moulded, comest thou here,
From England's love, or France's fear?

No!—thy splendours nothing tell
Foreign art or fairy spell.

Moulded thou for monarch's use,
By the over-weening Bruce,
When the royal robe he tied
O'er a heart of wrath and pride;
Thence in triumph wert thou torn,
By the victor hand of Lorn!

While the gem was won and lost,
Widely was the war-cry toss'd!
Rung aloud Bendourish Fell,
Answer'd Douchart's sounding dell,
Fled the deer from wild Teyndrum,
When the homicide, o'ercome,
Hardly 'scaped with scathe and scorn,
Left the pledge with conquering Lorn!

Vain was then the Douglas brand,
Vain the Campbell's vaunted hand,
Vain Kirkpatrick's bloody dirk,
Making sure of murder's work;
Barendown fled fast away,
Fled the fiery De la Haye,
When this broach, triumphant borne,
Beam'd upon the breast of Lorn.

Farthest fled its former Lord,
Left his men to brand and cord,
Bloody brand of Highland steel,
English gibbet, axe, and wheel.
Let him fly from coast to coast,
Dogg'd by Comyn's vengeful ghost,
While his spoils, in triumph worn,
Long shall grace victorious Lorn.

INFLUENCE OF RELIGION.

Then waked the wild debate again,
With brawling threat and clamour vain.
Vassals and menials, thronging in,
Lent their brute rage to swell the din;
When, far and wide, a bugle-clang
From the dark ocean upward rang.

"The Abbot comes!" they cry at once,

"The holy man, whose favour'd glance
Hath sainted visions known;
Angels have met him on the way,
Beside the blessed martyrs' bay,

And by Columba's stone.

His monks have heard their hymnings high
Sound from the summit of Dun-Y,
To cheer his penance lone,
When at each cross, on girth and wold,
(Their number thrice an hundred-fold,
His prayer he made, his beads he told,

With Aves many a one—

MONTHLY MAG. No. 264.

He comes our feuds to reconcile,
A sainted man from sainted isle;
We will his holy doom abide,
The Abbot shall our strife decide."

Scarcely this fair accord was o'er,
When through the wide revolving door
The black-stoled brethren wind;
Twelve sandal'd monks, who reliques bore,
With many a torch-bearer before,
And many a cross behind.

Then sunk each fierce up-lifted hand,
And dagger bright and flashing brand
Dropp'd swiftly at the sight;
They vanish'd from the churchman's eye,
As shooting stars, that glance and die,
Dart from the vault of night.

The Abbot on the threshold stood,
And in his hand the holy rood;
Back on his shoulders flow'd his hood,
The torches' glaring ray
Shew'd, in its red and flashing light,
His wither'd cheek and amice white,
His blue eye glistening cold and bright,

His tresses scant and grey.
"Fair Lords," he said, "Our lady's love,
And peace be with you from above,
And Benedicite!—

—But what means this? no peace is here!—
Do dirks unsheathed suit bridal cheer?

Or are these naked brands
A seemly shew for Churchman's sight,
When he comes summon'd to unite
Betrothed hearts and hands?"—

Then, cloaking hate with fiery zeal,
Proud Lorn first answer'd the appeal;—

"Thou comest, O holy man,
True sons of blessed church to greet,
But little deeming here to meet,
A wretch beneath the ban
Of Pope and Church, for murder done
Even on the sacred altar-stone!—
Well may'st thou wonder we should know
Such miscreant here, nor lay him low,
Or dream of greeting, peace, or truce,
With excommunicated Bruce!
Yet well I grant, to end debate,
Thy sainted voice decide his fate."

The Abbot seem'd with eye severe,
The hardy Chieftain's speech to hear;
Then on the Monarch turn'd the Monk,
But twice his courage came and sunk,
Confronted with the hero's look;
Twice tell his eye, his accents shook:
At length, resolved in tone and brow,
Sternly he question'd him—"And thou
Unhappy! what hast thou to plead,
Why I denounce not on thy deed
That awful doom which cannons tell
Shuts paradise, and opens hell;
Anathema of power so dread,
It blends the living with the dead,
Bids each good angel soar away,
And every ill one claim his prey;
Expels thee from the church's care,
And deafens Heaven against thy prayer;
Arms every hand against thy life,
Bans all who aid thee in the strife,

4 M

Nay,

Nay, each whose succour, cold and scant,
With meanest aims relieves thy want;
Haunts thee while living,—and, when dead,
Dwells on thy yet devoted head,
Rends Honour's scutcheon from thy hearse,
Stills o'er thy bier the holy verse,
And spurns thy corpse from hallow'd ground,
Flung like vile carrion to the bound!
Such is the dire and desperate doom,
For sacrilege decreed by Rome;
And such the well-deserved meed
Of thine unhallow'd, ruthless deed."

"Abbot!" The Bruce replied, "thy charge
It boots not to dispute at large,
This much, howe'er, I bid thee know,
No selfish vengeance dealt the blow,
For Comyn died his country's foe.
Nor blame I friends whose ill-timed speed
Fulfilled my soon-repent'd deed,
Nor censure those from whose stern tongue
The dire anathema has rung.
I only blame mine own wild ire,
By Scotland's wrongs incensed to fire,
Heaven knows my purpose to atone,
Far as I may, the evil done,
And hears a penitent's appeal
From papal curse and prelate's zeal.
My first and dearest task achieved,
Fair Scotland from her thrall relieved,
Shall many a priest in cope and stole
Say requiem for Red Comyn's soul,
While I the blessed cross advance,
And expiate this unhappy chance,
In Palestine, with sword and lance.
But, while content the church should know
My conscience owns the debt I owe,
Unto De Argentine and Lorn,
The name of traitor I return.
Bid them defiance stern and high,
And give them in their throats the lie!
These brief words spoke, I speak no more.
Do what thou wilt; my shrift is o'er."

Like man by prodigy amazed,
Upon the King the Abbot gazed;
Then o'er his pallid features glance
Convulsions of extatic trance.
His breathing came more thick and fast,
And from his pale blue eyes were cast
Strange rays of wild and wandering light;
Uprise his locks of silver white,
Flush'd is his brow, through every vein
In azure tide the currents strain,
And undistinguish'd accents broke
The awful silence ere he spoke.
"De Bruce! I rose with purpose dread
To speak my curse upon thy head,
And give thee as an outcast o'er
To him who burns to shed thy gore;—
But, like the Midianite of old,
Who stood on Zophim, heaven-controul'd,
I feel within mine aged breast
A power that will not be repress'd.
It prompts my voice, it swells my veins,
It burns, it maddens, it constrains!
De Bruce, thy sacrilegious blow
Hath at God's altar slain thy foe;

O'er master'd yet by high behest,
I bless thee, and thou shalt be bless'd!"
He spoke, and o'er the astonish'd throng
Was silence, awful, deep, and long.

Again that light has fired his eye,
Again his form swells bold and high,
The broken voice of age is gone,
'Tis vigorous manhood's lofty tone:—
"Thrice vanquish'd on the battle-plain,
Thy followers slaughter'd, fled, or ta'en,
A hunted wanderer on the wild,
On foreign shores a man exiled,
Disown'd, deserted, and distress'd,
I bless thee, and thou shalt be bless'd;
Bless'd in the hall and in the field,
Under the mantle as the shield.
Avenger of thy country's shame,
Restorer of her injured fame,
Bless'd in thy sceptre and thy sword,
De Bruce, fair Scotland's rightful Lord,
Bless'd in thy deeds and in thy fame,
What lengthen'd honours wait thy name!
In distant ages, sire to son
Shall tell thy tale of freedom won,
And teach his infants, in the use
Of earliest speech, to faultless Bruce.
Go, then, triumphant! sweep along
Thy course, the theme of many a song!
The Power, whose dictates swell my breast,
Hath bless'd thee, and thou shalt be bless'd!
Enough—my short-lived strength decays,
And sinks the momentary blaze.—
Heaven hath our destined purpose broke,
Not here must nuptial vow be spoke;
Brethren, our errand here is o'er,
Our task discharged,—Unmoor, unmoor!"—
His priests received the exhausted Monk,
As breathless in their arms he sunk.
Punctual his orders to obey,
The train refused all longer stay,
Embark'd, raised sail, and bore away.

THE WESTERN COASTS.

With Bruce and Ronald bides the tale.
To favouring winds they gave the sail,
Till Mull's dark headlands scarce they knew,
And Ardnamurchan's hills were blue.
But then the squalls blew close and hard,
And, fain to strike the galley's yard,
And take them to the oar,
With these rude seas, in weary plight,
They strove the livelong day and night,
Nor till the dawning had a sight
Of Skye's romantic shore.
Where Coolin stoops him to the west,
They saw upon his shiver'd crest
The sun's arising gleam;
But such the labour and delay,
Ere they were moor'd in Scarigh bay,
(For calmer heaven compell'd to stay)
He shot a western beam.
Then Ronald said, "if true mine eye,
These are the savage wilds that lie
North of Strathnardill and Dunskey;
No human foot comes here,
And, since these adverse breezes blow,

If my good Liege love hunter's bow,
What hinders that on land we go,
And strike a mountain deer?
Allan, my Page, shall with us wend,
A bow full deftly can he bend,
And, if we meet an herd, may send
A shaft shall mend our cheer."—
Then each took bow and bolts in hand,
Their row-boat launch'd and leapt to land,
And left their skiff and train,
Where a wild stream, with headlong shock,
Came brawling down its bed of rock,
To mingle with the main.
A while their route they silent made,
As men who stalk for mountain-deer,
Till the good Bruce to Ronald said,
"St. Mary! what a scene is here!
I've traversed many a mountain-strand,
Abroad and in my native land,
And it has been my lot to tread
Where safety more than pleasure led;
Thus, many a waste I've wander'd o'er,
Clomb many a crag, cross'd many a moor,
But, by my halidome,
A scene so rude, so wild as this,
Yet so sublime in barrenness,
Ne'er did my wandering footsteps press,
Where'er I happ'd to roam."—
No marvel thus the Monarch spake;
For rarely human eye has known
A scene so stern as that dread lake,
With its dark ledge of barren stone.
Seems that primeval earthquake's sway
Hath rent a strange and shatter'd way
Through the rude bosom of the hill.
And that each naked precipice,
Sable ravine, and dark abyss,
Tells of the outrage still.
The wildest glen, but this, can show
Some touch of Nature's genial glow;
On high Benmore green mosses grow,
And heath-bells bud in deep Glencroe,
And copse on Cruchan-Ben,
But here, above, around, below,
On mountain or in glen,
Nor tree, nor shrub, nor plant, nor flower,
Nor aught of vegetative power,
The weary eye may ken.
For all is rocks at random thrown,
Black waves, bare crags, and banks of stone,
As if were here denied
The summer sun, the spring's sweet dew,
That clothe with many a varied hue
The bleakest mountain-side.
And wilder, forward as they wound,
Were the proud cliffs and lake profound.
Huge terraces of granite black
Afforded rude and cumber'd track;
For from the mountain hoar,
Hurl'd headlong in some night of fear,
When yell'd the wolf and fled the deer,
Loose crags had toppled o'er;
And some, chance-poised and balanced, lay,
So that a stripling arm might sway
A mass no host could raise,
In Nature's rage at random thrown,
Yet trembling like the Druid's stone
On its precarious base.

The evening mists, with ceaseless change,
Now clothed the mountains' lofty range,
Now left their foreheads bare,
And round the skirts their mantle furl'd,
Or on the sable waters curl'd,
Or, on the eddying breezes whirl'd,
Dispersed in middle air.
And oft, condensed, at once they lower,
When, brief and fierce, the mountain shower
Pours like a torrent down,
And when return the sun's glad beams,
Whiten'd with foam a thousand streams
Leap from the mountain's crown.
"This lake," said Bruce, "whose barriers
drear
Are precipices sharp and sheer,
Yielding no track for goat or deer,
Save the black shelves we tread,
How term you its dark waves? and how
Yon northern mountain's pathless brow,
And yonder peak of dread,
That to the evening sun unlifts
The griesly gulphs and slaty rifts,
Which seem its shiver'd head?"
"Coriskin call the dark lake's name,
Coolin the ridge, as bards proclaim,
From old Cuchullin, chief of fame.
But bards, familiar in our isles
Rather with Nature's frowns than smiles,
Full oft their careless humours please
By sportive names for scenes like these.
I would old Torquil were to show
His Maidens with their breasts of snow,
Or that my noble Liege were nigh
To hear his Nurse sing lullaby!
(The Maids—tall cliffs with breakers white,
The Nurse—a torrent's roaring might,)
Or that your eye could see the mood
Of Corryvreckin's whirlpool rude,
When dons the Hag her whiten'd hood—
'Tis thus our islesmen's fancy frames,
For scenes so stern, fantastic names."—

DEATH OF EDWARD THE FIRST.

Through such wild scenes the champions
pass'd,
When bold halloo and bugle blast
Upon the breeze came loud and fast.
"There," said the Bruce, "blew Edward's
horn!
What can have caused such brief return?
And see, brave Ronald—see him dart
O'er stock and stone like hunted hart,
Precipitate, as is the use,
In war or sport, of Edward Bruce.
—He marks us, and his eager cry
Will tell his news ere he be nigh."
Loud Edward shouts, "What make ye here,
Warring upon the mountain deer,
When Scotland wants her King?
A bark from Lennox cross'd our track,
With her in speed I hurried back,
These joyful news to bring—
The Stuart stirs in Teviotdale,
And Douglas wakes his native vale,
Thy storm toss'd-fleet hath won its way
With little loss to Brodick-Bay,
And Lennox, with a gallant band,

Waits but thy coming and command
To waft them o'er to Carrick strand.
There are blithe news!—but mark the close!
Edward, the deadliest of our foes,
As with his host he northward pass'd,
Hath on the borders breathed his last."—

Still stood the Bruce—his steady cheek
Was little wont his joy to speak,
But then his colour rose:
"Now, Scotland! shortly shalt thou see,
With God's high will, thy children free,
And vengeance on thy foes!
Yet to no sense of selfish wrongs,
Bear witness with me Heaven. belongs
My joy o'er Edward's bier;
I took my knighthood at his hand,
And lordship held of him and land,
And well may vouch it here,
That, blot the story from his page,
Of Scotland ruin'd in his rage,
You read a monarch brave and sage.
And to his people dear."

"Let London's burghers mourn her Lord,
And Croydon monks his praise record,"
The eager Edward said;
"Eternal as his own, my hate
Surmounts the bounds of mortal fate,
And dies not with the dead!
Such hate was his on Solway's strand,
When vengeance clench'd his palsied hand,
That pointed yet to Scotland's land,
As his last accents pray'd
Disgrace and curse upon his heir,
If he one Scottish head should spare,
Till stretch'd upon the bloody lair
Each rebel corpse was laid!
Such hate was his, when his last breath
Renounced the peaceful house of death,
And bade his bones to Scotland's coast,
Be borne by his remorseless host,
As if his dead and stony eye
Could still enjoy her misery!
Such hate was his,—dark, deadly, long;
Mine—as enduring, deep, and strong."

WAR.

Oh, War! thou hast thy fierce delight,
Thy gleams of joy, intensely bright!
Such gleams, as from thy polish'd shield
Fly dazzling o'er thy battle-field!
Such transports wake, severe and high,
Amid the pealing conquest cry;
Scarce less, when, after battle lost,
Must the remnants of a host,
And as each comrade's name they tell,
Who in the well-fought conflict fell,
Knitting stern brow o'er flashing eye,
Vow to avenge them or to die!
Warriors!—and where are warriors found,
If not on martial Britain's ground?
And who, when waked with note of fire,
Love more than they the British lyre?—
Know ye not,—hearts to honour dear!
That joy, deep-thrilling, stern, severe,
At which the heart-strings vibrate high,
And wake the fountains of the eye?

PREPARATIONS.

These days, these months, to years had worn,
When tidings of high weight were borne
To that lone island's shore;—
Of all the Scottish conquests made
By the first Edward's ruthless blade,
His son retain'd no more,
Northward of Tweed, but Stirling's tower,
Beleaguer'd by King Robert's powers;
And they took term of truce,
If England's King should not relieve
The siege ere John the Baptist's eve,
To yield them to the Bruce.
England was roused—on every side
Courier and post and herald hied,
To summon prince and peer,
At Berwick-bounds to meet their Liege,
Prepared to raise fair Stirling's siege,
With buckler, brand, and spear.
The term was nigh, they muster'd fast,
By beacon and by bugle-blast
Forth march'd for the field;
There rode each knight of noble name,
There England's hardy archers came,
The land they trod seem'd all on flame,
With banner, blade, and shield!
And not famed England's powers alone,
Renown'd in arms, the summons own;
For Neustria's knights obey'd,
Gascogne hath lent her horsemen good,
And Cambria, but of late subdued,
Sent forth her mountain-multitude,
And Connoght pour'd from waste and wood
Her hundred tribes, whose sceptre rude
Dark Eth O'Connor sway'd.

Right to devoted Caledon
The storm of war rolls slowly on,
With menace deep and dread;
So the dark clouds, with gathering power,
Suspend awhile the threaten'd shower,
Till every peak and summit lower
Round the pale pilgrim's head.
Not with such pilgrim's startled eye
King Robert mark'd the tempest nigh!
Resolved the brunt to bide,
His royal summons warn'd the land,
That all who own'd their King's command
Should instant take the spear and brand,
To combat at his side.
O who may tell the sons of fame,
That at King Robert's bidding came,
To battle for the right!
From Cheviot to the shores of Ross,
From Solway-sands to Marshal's Moss,
All bound them for the fight.
Such news the royal courier tells,
Who came to rouse dark Arran's dells;
But farther tidings must the ear
Of Isabel in secret hear.
These in her cloister walk, next morn,
Thus shared she with the Maid of Lorn.

BATTLE OF BANNOCKBURN.

It was a night of lovely June,
High rode in cloudless blue the moon,
Demayet smiled beneath her ray;

Old Stirling's towers arose in light,
And, twined in links of silver bright,
Her winding river lay.
Ah, gentle planet! other sight
Shall greet thee, next returning night,
Of broken arms and banners tore,
And marshes dark with human gore,
And piles of slaughter'd men and horse,
And Forth that floats the frequent corse,
And many a wounded wretch to plain
Beneath thy silver light in vain!
But now, from England's host, the cry
Thou hear'st of wassail revelry,
While from the Scottish legions pass
The murmur'd prayer, the early mass!—
Here, numbers had presumption given;
There, hands o'er-match'd sought aid from
Heaven.

On Gillie's hill, whose height commands
The battle-field, fair Edith stands,
With serf and page unfit for war,
To eye the conflict from afar,
O! with what doubtful agony
She sees the dawning tint the sky!
Now on the Ochils gleams the sun,
And glistens now Demayet dun;
Is it the lark that carols shrill,
Is it the bittern's early hum?
No!—aistant, but increasing still,
The trumpet's sound swells up the hill,
With the deep murmur of the drum.
Responsive from the Scottish host,
Pipe-clang and bugle-sound were toss'd,
His breast and brow each soldier cross'd,
And started from the ground;
Arm'd and array'd for instant fight,
Rose archer, spearman, squire and knight,
And in the pomp of battle bright
The dread battalia frown'd.
Now onward, and in open view,
The countless ranks of England drew,
Dark rolling like the ocean-tide,
When the rough west hath chafed his pride,
And his deep roar sends challenge wide
To all that bars his way!
In front the gallant archers trode,
The men-at-arms behind them rode,
And midmost of the phalanx broad
The Monarch held his sway.
Beside him many a war-horse fumes,
Around him waves a sea of plumes,
Where many a knight in battle known,
And some who spurs had first braced on,
And deem'd that fight should see them won,
King Edward's hests obey.
De Argentine attends his side,
With stout De Valence, Pembroke's pride,
Selected champions from the train,
To wait upon his bridle-rein.
Upon the Scottish foe he gazed—
At once, before his sight amazed,
Sunk banner, spear and shield;
Each weapon-point is downward sent,
Each warrior to the ground is bent,
"The rebels, Argentine, repent!
For pardon they have kneel'd."

"Aye!—but they bend to other powers,
And other pardon sue than ours!
See where yon bare-foot Abbot stands,
And blesses them with lifted hands!
Upon the spot where they have kneel'd,
These men will die, or win the field."—
—"Then prove we if they die or win!
Bid Gloster's Earl the fight begin."—
Earl Gilbert wav'd his truncheon high,
Just as the Northern ranks arose,
Signal for England's archery
To halt and bend their bows.
Then stepp'd each yeoman forth a pace,
Glanced at the intervening space,
And raised his left hand high;
To the right ear the cords they bring—
At once ten thousand bow-strings ring,
Ten thousand arrows fly!
Nor paused on the devoted Scot
The ceaseless fury of their shot;
As fiercely and as fast,
Forth whistling came the gray-goose wing,
As the wild hail-stones pelt and ring
Adown December's blast.
Nor mountain targe of tough bull-hide,
Nor lowland mail, that storm may bide:
Woe, woe to Scotland's banner'd pride,
If the fell shower may last!
Upon the right, behind the wood,
Each by his steed dismounted, stood
The Scottish chivalry;—
With foot in stirrup, hand on mane,
Fierce Edward Bruce can scarce restrain
His own keen heart, his eager train,
Until the archers gain'd the plain;
Then, "Mount, ye gallants free!"
He cried; and, vaulting from the ground,
His saddle every horseman found.
On high their glittering crests they toss,
As springs the wild-fire from the moss;
The shield hangs down on every breast,
Each ready lance is in the rest,
And loud shouts Edward Bruce,—
"Forth, Marshal, on the peasant foe!
We'll tame the terrors of their bow,
And cut the bow-string loose!"—
Then spurs were dash'd in chargers' flanks,
They rush'd among the archer ranks.
No spears were there the shock to let,
No stakes to turn the charge were set,
And how shall yeoman's armour slight
Stand the long lance and mace of might?
Or what may their short swords avail,
'Gainst barbed horse and shirt of mail?
Amid their ranks the chargers sprung,
High o'er their heads the weapons swung,
And shriek and groan and vengeful shout
Give note of triumph and of rout!
Awhile, with stubborn hardihood,
Their English hearts the strife made good;
Borne down at length on every side,
Compell'd to flight they scatter wide.—
Let stags of Sherwood leap for glee,
And bound the deer of Dallom Lee!
The broken bows of Bannocks shore
Shall in the green-wood ring no more!

Round

Round Wakefield's merry may-pole now,
The maids may twine the summer bough,
May northward look with longing glance,
For those that wont to lead the dance,
For the blithe archers look in vain!
Broken, dispersed, in flight o'erta'en,
Pierced through, trode down, by thousands
slain,

They cumber Bannock's bloody plain.

The King with scorn beheld their flight,
"Are these," he said, "our yeoman wight?
Each braggart churl could boast before,
Twelve Scottish lives his baldric bore!
Fitter to plunder chase or park,
'Than make a manly foe their mark,
Forward, each gentleman and knight!
Let gentle blood shew generous might,
And chivalry redeem the fight!"—

To rightward of the wild affray,

The field shew'd fair and level way;

But, in mid-space, the Bruce's care
Had bored the ground with many a pit,
With turf and brushwood hidden yet,
That formed a ghastly snare.

Rushing, ten thousand horsemen came,
With spears in rest, and hearts on flame,
That panted for the shock!

With blazing crests and banners spread,
And trumpet-clang and clamour dread,
The wide plain thunder'd to their tread,
As far as Stirling rock.

Down! down! in headlong overthrow,
Horseman and horse, the foremost go,

Wild floundering on the field!

The first are in destruction's gorge,
Their followers wildly o'er them urge;—

The knightly helm and shield,
The mail, the action, and the spear,
Strong hand, high heart, are useless here!
Loud from the mass, confused the cry
Of dying warriors swells on high,
And steeds that shriek in agony!

'They came like mountain-torrent red,
'That thunders o'er its rocky bed;
'They broke like that stern torrent's wave,
When swallow'd by a darksome cave.

Billows on billows burst and boil,
Maintaining still the stern turmoil,
And to their wild and tortured groan
Each adds new terrors of his own!
Too strong in courage and in might
Was England yet, to yield the fight.

Her noblest all are here;

Names that to fear were never known,
Bold Norfolk's Earl De Brotherton,
And Oxford's famed De Vere.

There Gloster plied the bloody sword,
And Berkley, Grey, and Hereford,
Bottetourt and Sanzavere,

Boiss, Montague, and Mauley, came,
And Courtenay's pride, and Percy's fame—
Names known too well in Scotland's war,
At Falkirk, Methven, and Dunbar,
Blazed broader yet in after years,
At Cressy red and fell Poitiers.
Pembroke with these, and Argentine,
Brought up the rearward battle-line,

With caution o'er the ground they tread,
Slippery with blood and piled with dead,
Till hand to hand in battle set,
The bills with spears and axes met,
And, closing dark on every side,
Raged the full contest far and wide.
Then was the strength of Douglas tried,
Then proved was Randolph's generous pride,
And well did Stewart's actions grace
The sire of Scotland's royal race!

Firmly they kept their ground;
As firmly England onward press'd,
And down went many a noble crest,
And rent was many a valiant breast;
—And Slaughter revell'd round.

Unflinching foot 'gainst foot was set,
Unceasing blow by blow was met;

The groans of those who fell
Were drown'd amid the shriller clang,
That from the blades and harness rang,
And in the battle-yell.

Yet fast they fell, unheard, forgot,
Both Southern fierce and hardy Scot;
And O! amid that waste of life,
What various motives fired the strife!
The aspiring Noble bled for fame,
The Patriot for his Country's claim;
This Knight his youthful strength to prove,
And that to win his lady's love;
Some fought from ruffian thirst of blood,
From habit some, or hardihood.

But ruffian stern, and soldier good,

The noble and the slave,
From various cause the same wild road,
On the same bloody morning, trode,
To that dark inn, the Grave!

The tug of strife to flag begins,
Though neither loses yet nor wins.
High rides the sun, thick rolls the dust,
And feebler speeds the blow and thrust.
Douglas leans on his war-sword now,
And Randolph wipes his bloody brow,
Nor less had toil'd each Southern knight,
From morn till mid-day in the fight,
Strong Egremont for air must gasp,
Beauchamp undoes his visor-clasp,
And Montague must quit his spear,
And sinks thy falchion, bold De Vere!
'The blows of Berkley fall less fast,
And gallant Pembroke's bugle-blast
Hath lost its lively tone;

Sinks, Argentine, thy battle-word,
And Percy's shout was fainter heard,
"My merry-men, fight on!"

Bruce, with the pilot's wary eye,
The slackening of the storm could spy.
"One effort more, and Scotland's free!
Lord of the Isles, my trust in thee
Is firm as Ailsa-rock;

Rush on with Highland sword and targe,
I, with my Carrick spearmen, charge;
Now, forward to the shoek!"—

At once the spears were forward thrown,
Against the sun the broadswords shone;
The pibroch lent its maddening tone,
And loud King Robert's voice was known—
"Carrick,

"Carrick, press on—they fail, they fail!
Press on, brave sons of Innisgail,
The foe is fainting fast!
Each strike for parent, child, and wife,
For Scotland, liberty, and life,—
The battle cannot last!"—

He fresh and desperate onset bore
The foes three furlongs back and more,
Leaving their noblest in their gore.

Alone, De Argentine
Yet bears on high his red cross shield,
Gathers the reliques of the field,
Renews the ranks where they have reel'd,
And still makes good the line.
Brief strife, but fierce, his efforts raise,
A bright but momentary blaze.

Fair Edith heard the Southern shout,
Beheld them turning from the rout,
Heard the wild call their trumpets sent,
In notes 'twixt triumph and lament.
That rallying force, combined anew,
Appear'd, in her distracted view,
To hem the islesmen round;

"O God! the combat they renew,
And is no rescue found!
And ye that look thus tamely on,
And see your native land o'erthrown,
O! are your hearts of flesh or stone?"

The multitude that watch'd afar,
Rejected from the ranks of war,
Had not unmoved beheld the fight,
When strove the Bruce for Scotland's right;
Each heart had caught the patriot spark,
Old man and stripling, priest and clerk,
Bondsmen and serf; even female hand
Stretch'd to the hatchet or the brand;
But, when mute Amadine they heard
Give to their zeal his signal word,

A frenzy fir'd the throng;—
"Portents and miracles impeach
Our sloth—the dumb our duties teach—
And he that gives the mute his speech,
Can bid the weak be strong.

To us, as to our lords, are given
A native earth, a promised heaven;
To us, as to our lords, belongs
The vengeance for our nation's wrongs;
The choice, 'twixt death or freedom, warms
Our breasts as theirs—To arms, to arms!"—
To arms they flew,—axe, club, or spear,—
And mimic ensigns high they rear,
And, like a banner'd host afar,
Bear down on England's wearied war.

Already scatter'd o'er the plain,
Reproach, command, and counsel vain,
The rearward squadrons fled amain,
Or made but doubtful stay;—
But, when they mark'd the seeming show
Of fresh and fierce and marshall'd foe,
The boldest broke array.

O give their hapless prince his due!
In vain the royal Edward threw
His person 'mid the spears,
Cried "Fight!" to terror and despair,
Menaced, and wept, and tore his hair,
And cursed their caitiff fears;

Till Pembroke turned his bridle rein,
And forced him from the fatal plain.
With them rode Argentine, until
They gained the summit of the hill,
But quitted there the train:—
"In yonder field a gage I left,—
I must not live of fame bereft;
I needs must turn again.

Speed hence, my Liege, for on your trace
The fiery Douglas takes the chace,
I know his banner well.
God send my Sovereign joy and bliss,
And many a happier field than this!—
Once more, my Liege, farewell."

Again he faced the battle-field,—
Wildly they fly, are slain, or yield.
"Now then," he said, and couch'd his spear,
"My course is run, the goal is near;
One effort more, one brave career,
Must close this race of mine."

Then in his stirrups rising high,
He shouted loud his battle-cry,
St. James for Argentine!"
And, of the bold pursuers, four
The gallant knight, from saddle bore;
But not unarm'd—a lance's point
Has found his breast plate's loosen'd joint,
An axe has raz'd his crest:

Yet still on Colonsay's fierce lord,
Who press'd the chace with gory sword,
He rode with spear in rest,
And through his bloody tartans bored,
And through his gallant breast.
Nail'd to the earth, the mountaineer
Yet writhed him up against the spear,
And swung his broad-sword round!

—Stirrup, steel-boot, and cuish gave way,
Beneath that blow's tremendous sway,
The blood gush'd from the wound;
And the grim Lord of Colonsay
Hath turn'd him on the ground,
And laugh'd in death-pong, that his blade
The mortal thrust so well repaid.

Now toil'd the Bruce, the battle done,
To use his conquest boldly won;
And gave command for horse and spear
To press the Southern's scattered rear,
Nor let his broken force combine,
—When the war-cry of Argentine
Fell faintly on his ear!
"Save, save his life," he cried, "O save
The kind, the noble, and the brave!"
The squadrons round free passage gave,
The wounded knight drew near.
He raised his red cross shield no more,
Helm, cuish, and breast-plate stream'd with
gore,

Yet, as he saw the King advance,
He strove even then to couch his lance—
The effort was in vain,
The spur-stroke fail'd to rouse the horse;
Wounded and weary, in mid course
He stumbled on the plain.
Then foremost was the generous Bruce
To raise his head, his helm to loose:—
"Lord Earl, the day is thine!"

My Sovereign's charge, and adverse fate,
Have made our meeting all too late:

Yet this may Argentine,
As boon from ancient comrade, crave—
A Christian's mass, a soldier's grave."—

Bruce press'd his dying hand—its grasp
Kindly replied; but, in his clasp,

It stiffen'd and grew cold—
And, "O farewell!" the victor cried,
"Of chivalry the flower and pride,

The arm in battle bold,
The courteous mien, the noble race,
But stainless faith, the manly face!—
Bid Ninian's convent light their shrine,
For late-wake of De Argentine.
O'er better knight on death bier laid,
Torch never gleam'd nor mass was said?"

Nor for De Argentine alone,
Through Ninian's church these torches shone,
And rose the death-prayer's awful tone.
That yellow lustre glimmer'd pale,
On broken plate and bloodied mail,
Rent crest and shatter'd coronet,
Of Baron, Earl, and Banneret;
And the best names that England knew,
Claim'd in the death-prayer dismal due.

Yet mourn not, Land of Fame!
Though ne'er the leopards on thy shield
Retreated from so sad a field,
Since Norman William came.
Oft may thine annals justly boast
Of battles stern by Scotland lost;
Grudge not her victory.
When for her free-born rights she strove;
Rights dear to all who freedom love,
To none so dear as thee!

**CHRONOLOGICAL VIEW of the REMARK-
ABLE EVENTS of the YEAR 1814. To
be continued.**

JANUARY.

5. THE first report of the intention of the Allied Powers to invade France was this day received in London.—Gluckstadt surrendered to the British.

13. A General Thanksgiving observed throughout the kingdom, for the successes of the Confederates.

14. Peace signed between England and Denmark at Kiel.

FEBRUARY.

4. A fair on the Thames, which was frozen over above the bridges. The frost began Dec. 27, accompanied by unusually thick fogs, which continued eight days.

6. Lord Castlereagh, with other diplomatic characters, met for alleged Negotiations of Peace at Chatillon-sur-Seine.

13. The Custom-house, London, destroyed by fire.

15. Blucher totally defeated at Montmirail, &c. &c.

21. A person calling himself Colonel Du Bourg, proceeded from Dover with a false report of the death of Bonaparte, to raise the Funds by fraud.

22. Official Account published of Peace between Bonaparte and Ferdinand VII. of Spain, signed the 11th December, 1813.

MARCH.

1. Parliament met, and adjourned to the 21st.

4. Marshal Oudinot repulsed between Bar-sur-Seine and Troyes, by Prince Schwartzberg.

8. Lord Wellington takes possession of Bourdeaux, and some of the inhabitants declare for the Bourbons.

9. Marshal Blucher maintains himself at Laon.

11. An unsuccessful attack made on Bergen-op-Zoom by the British under General Graham.

28. An American frigate Essex, captured by the Phoebe and Cherub, in Valparassio Bay.

—The Empress of France and King of Rome left Paris.

30. At ten o'clock Joseph Bonaparte left Paris, when Marshal Marmont agreed to an armistice.

31. The Duchess of Oldenburgh, sister to the Emperor of Russia, arrived in London.

Same day, the Emperor of Russia, and the confederated Sovereigns, entered Paris.

APRIL.

1. The Members of the French Senate adopted a Provisional Government.

2. The Provisional Government at Paris remove all obstacles to the return of the Pope.

3. The Conservative Senate decreed, that Bonaparte had forfeited the right to rule in France, and released all persons from their oath of allegiance to him.

4. Hostilities between France and the Confederates ceased.

5. Bonaparte accepted the Isle of Elba, and renounced the Thrones of France and Italy.

—A new Constitution adopted in France; and the immediate return of the Bourbons invited.

12. Lord Wellington entered Toulouse, on the retreat of the French army.

—A general illumination in London for three nights, on the restoration of Peace with France.

—Monsieur, brother of the King of France, entered Paris.

—The intercourse between France and England re-opened.

15. The Emperor of Austria entered Paris.

18. Genoa surrendered to the British.

21. Louis the Eighteenth made his public entry into London from Hartwell.

—Honours of Knighthood, &c. conferred on the King of France, by the Prince Regent at Charlton-house.

22. A motion for censuring a Speech made at the bar of the Lords, by their Speaker, on the Catholic Question. Negatived.

—The Corporation of London addressed the King of France on his restoration.

23. The King of France and the Duchess of Angouleme, left London for Dover.

25. A

23. A Convention for a suspension of hostilities with France by sea and land, was signed by Lord Castlereagh at Paris.

25. The ports of the United States of America declared under blockade by Sir Alexander Cochrane.

28. Bonaparte embarked at Frejus in the Undaunted frigate for Elba.

MAY.

3. The King of France made his entrance into Paris, and received coldly.

— Bonaparte arrived at the Island of Elba.

14. Defeat of the Spanish squadron belonging to Monte Video, by the Buenos Ayres squadron.

30 The Allied Sovereigns left Paris on their way to England.

— Peace between England and France signed at Paris.

31. Earl Bathurst notified the raising of the blockade of the Elbe.

JUNE.

6. The Emperor of Russia, King of Prussia, and suite, embarked on board the Impregnable, the Duke of Clarence's flag-ship, and landed in the evening at Dover.

8. The allied Sovereigns entered London— a splendid banquet.

9. Splendid and general Illumination for Peace.

— Charles Random de Berenger, alias Col. de Bourg; Lord Cochrane; the Hon. C. Johnston; Richard Garthorne Butt; Ralph Sandom; Alexander M^cRae; J. P. Holloway, and Thomas Lyre, found guilty of a conspiracy.

16. The Editors of a Madrid Newspaper, called "The Gazette Universel," condemned, by order of King Ferdinand, to six years' labour in the galleys on the coast of Africa, for stating that the Officers of one of the Spanish armies had declared their determination to support the Constitution and the Cortes.

18. The allied Sovereigns, with the Prince Regent, went in great state to a banquet prepared by the Corporation of London at Guildhall.

20. Grand review of troops in Hyde-park, by the Prince Regent, the allied Sovereigns, and foreign Generals.—Peace with France proclaimed.

21. Monte Video capitulated to the Buenos Ayres or Patriot army.

23. The Sovereigns and Princes reviewed the British fleet at Spithead.

27. The Emperor of Russia and King of Prussia, the Duchess of Oldenburgh and suite, embarked in the Jason frigate, at Dover.

28. The Emperor Alexander and the Duchess of Oldenburgh landed at Calais, on their return from England.

— The Leopard of 50 guns, bound to Quebec, bilged on a rock on the Island of Anticosta.

30. Grand fete given at Burlington-house, by White's Club, to the Duke of Wellington.

MONTHLY MAG. No. 264.

JULY.

2. Addresses by the House of Lords and Commons, in congratulation of the restoration of peace in Europe, presented to the Prince Regent on the Throne.

— The Nelson of 120 guns, launched at Woolwich.

— American troops made a landing on the Canadian frontier, between Chippawa and Fort Erie—Major-Gen. Rial made an attack on their position, but was repulsed to Chippawa.

5. A motion being made in the House of Commons for the expulsion of Lord Cochrane, his lordship appeared and made a speech in his defence. After a long debate, the motion was carried, 140 to 44.

— The House of Commons having, on the motion of Lord Castlereagh, voted 50,000*l.* a year to the Princess of Wales, her Royal Highness addressed a letter to the Speaker, stating, that she would accept of only 35,000*l.*

7. Thanksgiving for the restoration of Peace: the Prince Regent and both Houses of Parliament went in grand procession to St. Paul's Cathedral, to attend Divine Service.

9. Grand Dinner given by the Corporation of the City of London to the Duke of Wellington.

11. Moose Island taken by the forces under the command of Sir T. Hardy and Lieut.-Col. Pilkington.

16. Lord Cochrane re-elected to serve in the House of Commons as a Member for Westminster.

18. Grand Military Festival given at Burlington-House by the Officers of the Army, to the Duke of Wellington.

— Proclamation published at Cadiz, in the name of Ferdinand VII. for restoring the Inquisition.

25. Gen. Drummond repulses the American Gen. Brown, near the Falls of Niagara.

— The Emperor of Russia returned to St. Petersburg.

23. The Swedes take the Island of Kragaro from the Norwegians.

31. The commemoration of Ignatious da Loyola, the founder of the Jesuits, celebrated with great pomp at Rome.

AUGUST.

1. A grand Jubilee Festival in celebration of the Peace, and the Centenary of the accession of the House of Brunswick. The Temple of Concord and splendid fireworks exhibited in the Green and St. James's Parks. A representation of naval actions on the Serpentine, in which British vessels were made to defeat twice the number of Americans! A fair in Hyde Park, which continued 12 days. A balloon ascended from St. James's Park during the festival.

3. Many patriotic Members of the Cortes arrested by order of King Ferdinand.

— The Norwegian fortresses of Frederickshall and Frederickstadt surrendered to the Swedes.

6 Long debates commenced in the French Chamber of Deputies, on the suppression of the Liberty of the Press.

7. The Pope issued a Bull for re-establishing the Jesuits.

8. First meeting of Commissioners, on the part of Great Britain and America, to treat for Peace, at Ghent.

9. The Princess of Wales embarked for the Continent.

— Riots in France, on account of the exportation of corn to this country.

11. Captain Sir T. Hardy attacked and took possession of Stonnington, in North America.

12. Expulsion of Lord Cochrane from the Order of the Bath.

— Intelligence received of the massacre, in September 1813, of a considerable number of the crew of a vessel at one of the Fugee Islands, and of their being devoured by the natives.

14. The Swedish Army having obtained possession of several strong places in Norway, Prince Christian resigned his pretensions to the Crown; and that resignation followed by the union of Norway to Sweden.

15. The British troops under Gen. Drummond repulsed, with great loss in an attack upon Fort Erie.

16. Federal Compact of the Swiss Cantons accepted.

18. A malignant fever broke out at Gibraltar.

20. Peace proclaimed at Madrid, between France and Spain.

24. The City of Washington surprized, and the public buildings destroyed by British troops under Gen. Ross.

— The Duke of Wellington presented to Louis XVIII. as Ambassador Extraordinary from Great Britain.

29. Grand fete given by the city of Paris to Louis XVIII. in celebration of his restoration.

30. Alexandria, in America, capitulated, and delivered up its stores, shipping, &c.

31. Sir Peter Parker killed, in attack on the American troops encamped at Bellair, in the Chesapeake.

SEPTEMBER.

1. Fort Custine, in the Penobscott, taken, and the sloop Adams destroyed.

— Tyranny in Spain continued; ninety persons arrested.

5. Fall of stones from the atmosphere, at Agen, in France.

6. The Lord Lieutenant declared the Barony of Middlethird, in the county of Tipperary, in a state of disturbance.

8. The Avon sloop of war sunk by the American sloop Wasp, in an action off Kinsale.

— The Queen of Sicily died suddenly at Vienna.

9. Capt. Barclay acquitted at Portsmouth, in regard to the loss of the squadron on Lake Erie, in an action with the Americans, on September 10, 1813.

— Defeat of the British squadron on Lake Champlain, by the American squadron.

— Disastrous retreat of Gen. Prevost, after attacking the American position at Plattsburgh.

12. American troops repulsed before Baltimore. Gen. Ross killed.

13. A law in the French Chamber of Deputies, for restoring to the Emigrants such portions of their confiscated property as remained in the hands of the Government, or unsold.

15. The *Hermes* lost, in making an attack on the American Fort Mobile.

22. Iffland, the German actor and author, died at Berlin.

24. Sir T. Dyer, a Lieutenant General in the Spanish service, resigned his rank; and, in a letter to the Spanish Secretary at War, insisted upon having his name expunged from the list of Generals, in consequence of the dissolution of the Cortes, and the overthrow of the free Constitution of Spain.

25. The solemn entry of the Emperor of Russia and King of Prussia into Vienna.

— Prince Talleyrand arrived at Vienna.

26. Arrival of different Sovereigns at Vienna, to form a Congress.

— The number of English visitors in Paris estimated at 24,000.

— Great disturbances in Spain; General Mina, at the head of four of his battalions, attempted to take Pampeluna, but, being unsuccessful, fled to France.

OCTOBER.

5. Resolutions passed by the Aristocracy of Massachusetts, for Delegates of that State to meet Delegates of the other States of New England.

12. Count Munster presented a Note at Vienna, announcing that the Prince Regent had given to Hanover the title of a kingdom.

15. The Baring transport wrecked off Beerhaven, with 18 officers and 300 men of the 40th regiment.

17. Court-martial assembled on Col. Quentin, of the 10th hussars.

— In the brewhouse of H. Meux, two porter vats burst suddenly, with a tremendous crash, destroying several houses and lives.

NOVEMBER.

1. The Congress of Vienna was adjourned, and a Declaration published, stating, that the Plenipotentiaries had agreed to communicate reciprocally, their full powers, and to deposit them at the Chancery of the Court of Vienna.

3. Notification by Prince Replin, to the Saxon Authorities, of the occupation of that country by the Prussians.

4. The King of Sweden, Charles XIII. proclaimed King of Norway, by the Norwegian Diet, at Christiana.

— Declaration of the King of Saxony against the

the occupation of his dominions by the troops of his Prussian Majesty.

6. Two shocks of an earthquake felt at Lyons.

8. The Prince Regent opened the Session of Parliament by a Speech from the Throne.

10. The sentence of Col. Quentin read on the parade at Rumford Barracks. The sentence declared him guilty of part of the first charge, but the Prince Regent commanded that Col. Palmer and the other Officers of the Regiment should be dispersed in other regiments.

26. The Earl of Oxford, on his return to Naples, through France, stopped by the French Police near Fontainebleau, and his papers seized.

28. The Spanish Tyrant, wishing to obliterate the remembrance of the free Cortes, collected all the Papers in which their proceedings were mentioned: the Journals of the LIBERALES, viz. "El Abego,"—"El Redactor,"—"E. Concise," &c. &c. and burnt them with the same formality as was formerly used at an Auto-da-fe.

DECEMBER.

3. The Mayor of Lyons published an order, forbidding artists to engrave or paint the likeness of Bonaparte.

4. Lord Boyle found guilty of assaulting

Mr. Richardson, a Magistrate, at Bow street.

5. The publication of "The Journal de Paris" suspended, in consequence of an error in the account of the speech of the Duke of Tarentum.

10. Fifteen thousand pounds damages given in the Sheriff's Court, to the Earl of Roseberry, for a crim. con. between Sir H. Mildmay and the plaintiff's wife.

13. The Livery of London, in Common Hall, agreed to various Resolutions against the continuance of the Property Tax.

15. The first meeting of the Assembly of the kingdom of Hanover opened by the Duke of Cambridge.

20. A strong gale of wind from the south and south-west, did great injury along the coast and through the kingdom.

24. Treaty of Peace between England and America signed at Ghent.

27. Joanna Southcott died, to the great disappointment of her infatuated followers: and in her ended the hopes of the promised Shiloh, and all her prophecies.

28. A remarkably high tide in the River Thames.

— The inhabitants of Westminster met in the Palace-yard, and petitioned against the renewal of the Property Tax.

NAMES OF EMINENT PERSONS DECEASED IN THE LAST SIX MONTHS.

Andrews, M.P. esq. 184	Denbigh, Countess of 377	Johnson, Architect 290	Phillips, J. L. 87
Buckley, Nicholas 100	Davey, Alderman 583	LA GRANGE, Count 36	Romford, Count 202
Buccleugh, Duchess of 284	Eaton, Daniel Isaac 284	Lawrence, Judge 83	Reeve, Dr. 391
Bartlett, T. esq. 293	Flinders, Capt. 184	Long, Edw. esq. 185	Rushton, Edw. 576
Butchell, Martin Von 473	Forster, the Rev. Henry 187	Melmoth, Mrs. 297	Stockdale, John 82
Braithwaite, Rev. G. 481	Gower, Adm. 82	Millard, Rev. Charles 486	Spence, Tho. 284
Bull, Rev. W. 485	Golding, G. 284	Newburgh, Earl of 570	Saunders, Dr. 391
Bramah, Jos. 570	Glynn, Sir Geo. 377	Naples, Queen of 586	Southcote, Joanna 569
Bute, Earl of 106	Goodeve, Mrs. E. 392	Peckham, Alderman 83	Tresham, Henry, esq. 185
Carver, Archdeacon 184	Hanson, L. 106	Paré, Ambrose 238	Venables, Mr. G. ib.
Cowdroy, W. 190	Howe, General, Lord Viscount 186	Philip, Adm. 297	Wentworth, Viscountess 82
Du Roveray, Mr. 83	Harwood, Sir Bucks 485	Pratt, S. J. esq. 387	Westfaling, T. 101
Delaval, E. H. esq. 284	Hinchley, John 570	Parmentier, M. 394	Withering, Mrs. S. 294
Dibdin, Cha. 184	Jones, Owen 278	Peterborough, Earl of 82	Welton, Earl of 383
	Jackson, F. J. esq. 184		West, John 30
			Wyndham, Tho. esq. 473

GENERAL INDEX

TO THE

THIRTY-EIGHTH VOLUME.

	PAGE		PAGE
A BERNETHY, Mr. his Lecture on		Bacon, Mr. his groupe for Bombay, in	
Hunter's Theory of Life ..	48	honor of Lord Cornwallis ..	395
Abolition of the Slave Trade, means of		Bailey, composition of his blacking ..	414
effecting	132	Barclay, David, his account of the eman-	
Aborigines of America, their origin ..	610	cipation of his slaves ..	133
Acacia, Mr. Clennel on, and the use of		Bauddhas, account of, by Mrs. Graham	637
the English sloe	17	Barbarian, its derivation ..	29
Academy of Arts, Birmingham ..	159	Balloon, ascent of, from Burlington-house	81
Adam, the Book of, printed from the		Ditto, ——— from Buckingham-house	182
dialect of Gallilee	455	Barandon, Mr. J., his evidence to the	
Æsop's Fables, MS. of	317	House of Lords	277
Aerolites, their cause explained ..	355	Ballot, its true principle ..	329
AFFAIRS, PUBLIC 73, 174, 275, 368,		Baltimore, battle before ..	373
465, 560		Berzelius, Dr. his new Chemical Nomen-	
AGRICULTURAL REPORT 72, 173, 274,		clature	271
365, 464, 559		Bedford, John, Duke of, anecdotes of	341
Ajax, Mr. Singer on Harrington's meta-		Bells, origin of	43
morphosis of	397	Bee and the Negro, an Idyll ..	31
Allum, punishment for using, in bread	81	Beachy Head, Mr. De Luc, on the geo-	
Albany, Count of	147	logical phenomena of ..	420
Aldrich, Mr. on Charles the Second's		Benevolence, new employment for ..	514
statue	7	Bennett, Hon. G. his ascent of the Peak	
Aloe, Lesson afforded to Man, by an		of Teneriffe	537
American	115	Bennett, John, esq. his evidence to the	
America, Peace with	563	House of Lords	179
American War, its injustice ..	79	Beggars in London, their number and	
————, enquiry relative to the		character	218
justice of	528	Bibliotheca Spenceriana ..	35
Anne and Mary, Queens, curious memo-		Biggs, Mr. his song	142
randum relative to the ancestry of	23	Bibles, &c. distributed in 1812 ..	182
Antiquity, a view of the origin, objects,		———— Society, its meritorious exertions	568
and uses, of the science of ..	29	Birmingham chamber of commerce	100
Antipathies, curious	345	Blacking, method of making superior	316
Antiquities, Siberian	162	Blayney, Lord, Wonders recorded by	
Animal heat, present doctrine relative to	461	him, and M. Miot	402
Apple-trees, Mr. G. Hall on the diseases		Bluebeard, Sir, a poem	437
of	221	BOTANICAL REPORT	69, 273
Apparatus for Gas lights	491	Bolingbroke, the residence of, at Bat-	
Arch, observations on the late meteoric	325	tersea	27
————, by Mr. Dick ..	399	Boleyn, Queen Anne, her residence	27
Asthma and Consumption, Dr. I. Buxton		Books scarce, list of	225
on	424, 521	Book Clubs and Novels, characterised	510
Assalini, Professor, his surgical instru-		Bones, on their formation ..	161
ments	451	Brewster, Dr. on telescopic improvements	555
Assemblies for cards and dancing, their		Brodie, Mr. J. his evidence to the House	
abuses	329	of Lords	280
Asparagus, its origin in England ..	28	Brodie, Mr. his experiments on the	
Athenians, their customs	344	eighth pair of nerves ..	351
Atlantic, Currents of the	589	Bridge, the Regent's, described ..	1
Attraction, apparent, of ships ..	593	Biggs, Mr. on the effects of imagina-	
Author of the Reflector	526	tion on the fœtus	313
———— Junius	548	Brunel, Mr. his manufactory at Battersea	26
Awliscombe, account of	43	Brown, Mr. his poem	45
Awatars, described by Mrs. Graham	630	Bristowe, Mr. on the birth-place of	
Azoff, sea of. New Island appeared in	360	George Fox	229
Bankrupt, etymology of	28	Bristol, sketches of a tour from, to the	
BANKRUPTCIES and DIVIDENDS 69, 172,		Valley of the Rocks	235, 319
272, 367, 461, 556		Brewers in London, their trade ..	69
Bannock Burn, battle of, described by		Britain, its wealth and resources, cor-	
Walter Scott	656	rectly stated	306

I N D E X.

Buildings, new public, described ..	203	Contagion, defence of physicians against spreading it	228
Busby, Dr. on the author of Junius ..	237	Columbus, discovery respecting ..	266
Burial, Mr. Pilgrim, on infant ..	119	Corn-importation question, report of the committee of the House of Lords on 176,	276
Burnet, Bishop, his character ..	7	Corn, on the high prices of, and remedy ..	498
Buxton, Mr. James, his evidence to the House of Lords	177	Constitution, Mr. Whitehead, on a peculiarity of	302
Buxton, Dr. Isaac, on the effects of Temperature on Asthma and Consumption	300, 424, 521	Cornwallis, Lord, Mr. Bacon's groupe in honour of	395
Bute, Lord, anecdotes of	338	Comets, Mr. Capel Lofft, on distances of, and on Nebulæ	415
Bywater, Mr. on the phenomena and causes of the luminosity of the sea ..	129	....., on the discovery of a new one	495
Carey, Professor, his meritorious exertions in Bengal	265	Copper coinage, state of the ..	420
Canada, bloody battles in ..	175, 370	Congress at Vienna, its improper assumptions	560
Calculations of Zerah Colburn ..	22	....., names of its members ..	465
Carving	24	Cockcrowing, Rev. J. Joyce, on Peter's ..	137
Cassini's map described	62	Cold, effects of	141
Carp	433	Codex Alexandrinus, publication of ..	160
Canting	436	Constellations southern, characterized ..	601
Canterbury, the Prior's Library at ..	455	COMMON SENSE, papers by	
Cadogan and Townshend, letters of ..	436	Morning's walk to Kew ..	24
Cancer, cure of, by Yeast	124	Ditto ..	115
Casuistry, of royal	532	State of the finances ..	122
Canary birds	595	Morning's walk to Kew ..	326
Casts in India described	630	Ditto, continued ..	510
Carlisle, Mr. on a family with supernumerary fingers and toes ..	155	Constitution of France, with strictures ..	73
Carbonic Acid Gas, the quantity emitted in respiration	170	Coal-mines, society for preventing accidents in	445
Cecil, Sir W.	530	Criticism, Rev. J. Evans, on dishonest ..	494
Champlain, Lake, disastrous naval fight at ..	369, 563	Creation, Mr. Pilgrim, on the period of ..	412
Chinese Empire, its vast extent ..	356	Croup, means for curing it ..	163
Chatterton, proposed monument to ..	263	Currency, state of the copper ..	231
Chatham, Lord, anecdotes of ..	339	....., Mr. Lawrence, on the depreciation of ..	21
Chimborazo and Carguairazo ..	617	Cumberland, Mr. on the powers of Vandenburgh's musical cylinder ..	396
Cholula, pyramid of, in Peru ..	611	..... on improving penitentiaries	210
Chemistry, Mr. Farey, on the numbers used in	509	Curtis, Mr. W. on the Genus Musca ..	403
Charlemagne, a poem	146	Currents of the Atlantic	589
Christ, the college professor ..	433	Cumana, city of	603
Church Establishment	57	Curates, their salaries	58
Chichester, St. John's chapel at, described ..	3	Customs, produce of, from 1701 to 1813 ..	122
Charles VI. of France, correspondence between him and the emperor Tamerlane ..	15	Custance, Mr. Wm. his evidence before the House of Lords	180
CHEMICAL REPORT 67, 168, 271, ..	555	Cylinder, Mr. Cumberland, on Vandenburgh's musical	396
Circassia	345	Days of the week, etymology of ..	408
Clergy, English, state of	57	Dance, St. Vitus's	436
Clennel, Mr. his Manufacturer, No. III. ..	127	Dacre, Mr. on the advantages of burning soil	115
..... on the acacia, and the use of the English sloe	17	Debt, Public, from 1701 to 1814 ..	123
..... T. on burning soil	523	Debtors' and Goal Libraries ..	128
Clark, Mr. Bracey, his communication of Curtis on the genus musca	403	Death, Why it is desirable ..	116
Clients, etymology of	435	Deafness, cure for	528
Cloud, St. described	514	Decalogue, variation in the ..	523
Coffee, Sir John Sinclair, on the making of ..	6	Deformity, Dr. Jarrold on personal ..	508
Coffee trade, Mr. Deacon, on the progress of	490	Deck, Mr. on the means of preserving specimens	10
College, East India, at Hertford ..	2	Desires of Commerce, insatiable ..	25
Conqueror, title of, when assumed ..	528	Dennis, the Rev. Prebendary, on an antique purse	318
Colburn, Zerah, curious calculations of ..	22	Deacon, Mr. on the progress of the coffee trade	400
Commerce, its insatiable desires ..	25	Dictionary, Mr. Pytches, on the progress of one	110
..... Society, its disadvantages ..	510		
COMMERCIAL REPORT 69, 174, 367, 461, ..	556		
Copy-right Bill, its clauses and injustice ..	55		
.....	450, 547		
Cornwall, its patriotism ..	297		

I N D E X.

Dictionary, Rev. C. Lucas on Mr. Pythes' ..	17	Excursion, a poem, by Mr. Wordsworth, characterised and quoted from ..	638
....., Mr. Shaw on ..	322	Exodus and Genesis, periods of the composition and redaction of ..	35
Dictionaries, Mr. Goodman on biographical ..	316	Expenditure, public, from 1701 to 1813 ..	122
Dick, Mr. on literary and philosophical societies ..	24, 121, 503	Eye for an eye ..	345
..... the late luminous arch ..	399	Fables, MS. of Æsop's ..	317
DISEASES, REPORT OF ..	66, 270, 363, 459	Facts, perversion of historical, in a continuation of Goldsmith's history ..	405
DIVIDENDS and BANKRUPTCIES, ..	69, 172, 272, 367, 461, 556	Fairfax, Lord ..	143
Dialect, Dr. Jennings on the Somerset ..	332	Farey, Mr. on the numbers used in drawing music and chemistry, and Hussey's drawings ..	509
....., provincial, of South Wiltshire ..	114	Farming the poor, culpability of ..	513
....., of Somersetshire ..	127	Female distress, its causes enumerated ..	220
Dinner, short sermons and long ..	435	..... penitentiaries, Mr. G. Cumberland on the improvement of ..	270
Diversions of the Hindoos ..	632	Feasting, edict against ..	529
Dilemma of Britain, in regard to prices of necessaries, and its causes ..	176	Fire at Bank-side ..	282
Diving bell, new one discovered in Paris ..	553	.... at Limehouse ..	474
Dorsetshire, Mr. De Luc on the geological phenomena of ..	420	Finances of Great Britain ..	461
Drury-lane theatre, its receipts ..	232	Flaxman, Mr. his statue of Sir J. Moore represented ..	299
Dramatic writing, state of in England ..	265	Flogging on shipboard reprobated ..	520
Driver, Mr. W. his evidence to the House of Lords ..	177	Flood, tradition of the, in Mexico ..	619
Drama, observations on the Grecian tragic ..	410	Fox, Geo. on the birth place of ..	229
Drawing, Mr. Farey on the numbers used in ..	509	Fox C. J. celebration of ..	379
Dulwich, account of the Bourgeois mausoleum and picture-gallery at ..	203	Fœtus, Mr. Briggs on the effects of the imagination on the ..	313
Duty of knights ..	527	Foe, De, proclamation against ..	344
Dumbell, Mr. his improved weights and measures ..	59	Forster, Mr. on the illegality of the impress system ..	401
Dunkirk, account of ..	205	Fossils, their classification, by Cuvier ..	169
Dunstan, Sir Jeffery, anecdotes of ..	326	France, printing in, restricted ..	243
Dundonald, Lord, his important discoveries ..	550	....., Mr. Wilson on living in ..	301
East-India college at Hertford described ..	2	....., imperial institute of ..	157
..... company, state of its concerns ..	366	....., recent tour in ..	204, 322, 417, 515
Earth, fresh, Mr. Kidson on the salutary effects of ..	9	French nation degraded by Louis XVIII. ..	174
....., Mr. Dick on ..	397	Funerals of the Hindoos ..	632
....., Mr. Jennings on ..	494	Gas-lights described ..	262, 351, 491
Eaton hall, the seat of Earl Grosvenor, described ..	107	....., introduction of, at York ..	316
Easton, Mr. J. his evidence to the House of Lords ..	177	....., apparatus, construction of ..	431
Edgeworth, Mr. on Dr. Jarrold's plan ..	8	....., Mr. Kidson on the ..	138
....., Miss, her Patronage, a novel ..	423	Gallois, Dr., his important physiological discoveries ..	67
Education, establishments for, at Geneva ..	221, 310	Garrat election, features of ..	326
Egypt and Syria, Napoleon's great work on ..	359	Geological phenomena at Teneriffe ..	597
Electricity, Mr. Hanson on atmospherical ..	19	Germany, music in ..	434
Elizabeth, the Princess, and the Lord High Admiral Seymour ..	325	Geneva, account of the public establishments for education at ..	221, 310
EMINENT PERSONS, memoirs and remains of ..	36, 233, 336, 429, 527	Genesis and Exodus, periods of the composition and redaction of ..	35
Empire, the English in India, described ..	621	George the Third, anecdotes of ..	337-344
Entertainment, a Russian, described ..	246	Ghosts, the absurd belief in them ..	117
Engraving, French and English schools compared ..	546	Gilchrist, Mr. on the orthographical reform of the English language ..	215
Episcopal poverty, instances of ..	528	Glass, utility of green, in reading ..	229
Erlang, vast cabinet of natural history at ..	360	Gleaning, right of, defended ..	520
Esquire, on the title of ..	317	Glasses, effect of concave ..	129
Etymology of bankrupt ..	28	Gout specific, Dr. Sutton on Mr. Want's discovery ..	4
Evans, Rev. J. on criticism ..	494	....., Mr. Want on the efficacy of ..	206
....., Mr. J. W. his tour in New South Wales ..	525	Goodman, Mr. on biographical dictionaries ..	316
		Goldsmith's history, perversion of historical facts in a continuation of ..	405
		Goats, families of, herd together ..	514
			Gold

I N D E X.

Gold and silver currency, Mr. Rayner on the state of	493	Iron foundry, its singular characteristics	328
Greenock library, observations on its institution	503	Italy and Greece, M. Millin's recent travels in	139, 125
Grenville, Lord, his patriotic conduct	467	Jarrod, Dr. observations on horse labour	138
Greece, modern, its literature	455	....., on personal deformity	508
Graham's letters on India characterised	621	Jennings, Mr. on the Somerset dialect	331
Grant, Mr. on ancient and modern prosody	207	....., Mr. on fresh-turned earth	404
....., on Dr. Wallis's English grammar	302	Interrogative system of education	158
Grosvenor, Earl, his seat described	107	Ireland, revenues of	124
Gunpowder, its antiquity	433	Junius, Dr. Busby on the author of the letters of	237
Guy's sword	529	....., the author of, discovered	548
Gulf stream described	539	Kew, a morning's walk to	115, 326, 510
Guignes, M. de, his Chinese, French, and Latin dictionaries	552	Kentish, Dr. on the effects of an artificial climate	553
Hanson, Mr. on atmospherical elasticity	19	Kidson, Mr. on the effects of fresh earth	9
....., on the temperature of the last seven years	230	..... gas lights	138
....., on rain	315	..... importance of stoving woollens	22
Hall, Mr. C. on the diseases of apple-trees	221	Kings of Scotland, grant to	528
..... organic remains found at Dewlish	112	King John, his fealty to the pope	529
Habitats, Mr. Wynch's botanic memoranda and	506, 334	.... James I. letters of	142
Hatred of the Normans described	532	Knights, the duty of	527
Hayti, king of, his judicious proclamation	566	Koenig, Mr. on the fossil human skeleton	352
Haunted-house described	117	La Place, M. on the theory of probabilities	157
Hampden club, their spirited report on parliamentary reform	375	Laws, New	62, 167, 263, 360, 458, 553
Hanover erected into a kingdom	465	Landscape painting, Mr. W. Taylor on	211, 499
Hampshire, population of	506	....., a West-India one	603
Herschel, Dr. his discoveries and doctrines of the fixed stars	253	LANDSOWNIANA	142, 527
Hertford college described	2	Languages of Hindoostan discriminated	622
Hills, slope of, measured	597	La Grange, his life and labours	36
Hooke, Mr. on Bow	210	Lake, Mr. John, his evidence to the House of Lords	277
Horse-labour, observations on	138	Lawrence, Mr. on metallic and paper money	19
Houses in London, their depreciation	471	Leaks, means of preventing	15
Houston, Mr. G. sentence on	471	Leather, preparation of Russian	127
Hussey's drawings, Mr. Farey on	509	Letters of King James I.	142
Humboldt's travels characterised, with extracts	587	Leash, its meaning	147
....., Researches, characterized	608	Learning of the Mexicans	613
Hunterian collection, account of	56	Lion's tail, fable relative to	345
Husbandry in France, its condition	518	Licence, an impious one	345
Hull, Botanic Garden at	573	Life and labours of the Count La Grange	36
Hyde, the infamous chief justice	147	Literature, East India	57
Imports and exports for twenty-years	365	....., modern Greek and Ionian	265
..... between Great Britain and Canada	557	Lintot, Bernard	435
Importation of corn, observations on	498	Libraries for debtors and gaols	128
Impress system, appeal against the	131	Liver, obstructions of, cure for	455
....., horrors of the	316	Library at Alexandria, attempts to recover it	553
....., Mr. Forster on the illegality of the	401	Locket, Capt. his discoveries in Persia	60
Imposture at Tiverton, Mr. Parkhouse on	333	Loft, Mr. Capel, on the variolous inoculation law	16
Institute, Imperial, of France	157	..... distances of the fixed stars	314
India, Mrs. Graham's letters on	621	..... distances of comets, and on nebulae	413
.... aspect of	622	..... discovery of a new comet	495
.... British, described	626	LONDON, incidents, marriages and deaths in and near	79, 182, 282, 375, 472, 567
Indian music	623	....., bishop of	146
..... astronomy	625	....., royal society of	152, 253
..... geography	627	Loans, public, from 1793 to 1814	123
..... history	629	Luc, Mr. De, on the geological phenomena of Dorsetshire and Beachy-head	410
Incumbents, residents and non-residents	57	Lucas, Rev. C. on Mr. Pycher's Dictionary	17
		Luke,	

I N D E X.

Luke, Mr. S. on the sea snake ..	210	Nebulæ, Mr. Capel Loft on ..	115
..... on cruelties to turtle	213	Newton, Sir Isaac, on his prismatic expe-	30
Luminous arch, seen at Leicester	325	riments, by Dr. Reade ..	31
Marsham, Mr. his skill in Chinese	265	Negro and the Bee, an idyll ..	61
Madison, Mr. President, his proclamation	368	Newspapers, French, their servile character	351
....., his speech to	468	Nerves, Mr. Brodie's experiments on the	406
congress ..	23	eighth pair of ..	436
Mary and Anne, curious memorandum	45	Necessaries, the monopoly of, the cause	68
relative to their maternal ancestry	203	of misery and poverty ..	7
Mayne, Mr. his poem ..	217	Negro slavery in Nevis, its horrors	344
Mausoleum, account of the Bourgeois, at	266	Nervous system, conclusions relative to	510
Dulwich ..	498	North's examen ..	532
Martin, Matthew, esq. on the state of	631	Novels, panegyric on ..	633
mendicity in the metropolis ..	516	..... and book clubs characterised	146
Maniac, an extraordinary one ..	127	Normans, English hatred of them	176
Manners, ancient ..	639	Noble, George, his poem ..	434
..... of Hindoostan ..	26	Nobbes's pun ..	84, 183,
Malmaison described ..	328	Norway, its dangerous transfer ..	285, 379, 475, 571
Manufacturer, the, No. III. by Mr.	117	Oath of freemen of London ..	327
Clennell ..	171	OCCURRENCES, PROVINCIAL ..	11
Margaret, poor, her story from the Ex-	163	Oil-mill, phenomena produced by one	513
cursion ..	355, 453	Optical experiments, by Dr. Reade	215
Manufactures, obnoxious, justly prohi-	368, 464, 560	Opulent, the, their duties to the poor	57
bited ..	159	Orthography, Mr. Gilchrist on reforming	116
Machinery, its pernicious effects on la-	217	Oriental books imported ..	60
bourers ..	304	Origin of rivers ..	263
Mahometans, their commendable sobriety	506	Ousely, Sir Wm. his discoveries in Persia	535
Manufactured goods exported in 1812	436	Paper, its low price at Paris ..	238
Meteoric stones, fall of, near Thoulouse	613	PATENTS, NEW 46, 150, 249, 348, 441,	376
Meteors, falling, in low latitudes	615	Paré, Ambrose, his life ..	204, 322,
....., theory and cause of	618	Parliamentary reform, Hampden club on	417, 515
METEOROLOGICAL REPORT, 72, 174, 275,	ib	Paris, narrative of a recent tour to, ..	229
368, 464, 560	57	Parry, Mr. on Moel Famma ..	330
Measures and weights in England	375	Paper, on dyeing it in the large way	333
Mendicity, state of, in the metropolis	260	Parkhouse, Mr. on a recent imposture at	423
Meadow saffron, Mr. Want's cases of	306	Tiverton ..	436
cure of gout by ..	449	Patronage, Miss Edgeworth's ..	327
Memoranda, Mr. Wynch's botanic	229	Patches, their introduction ..	281
Messina, its form ..	411	Pay of Roman soldiers ..	452
Mexican paintings ..	516	Parker, Mr. J. D. his evidence to the	556
..... theology ..	366	House of Lords ..	537
..... calendar ..	413	Park, Mungo, particulars of his death	563
..... chronology ..	509	....., Dr. on the phenomena of sleep	360
Megha Duta, a Sanskrit poem, described	633	Peak of Teneriffe, ascent of, by H. G.	374
Meux and Co. catastrophe at their brew-	162	Bennet ..	452
ery ..	41	Peace with America, conclusion of	59
Milky way, its phenomena ..	182	Persecution religious, disgrace of ..	300
Millin, his recent travels in Italy and	471	Petersburg, scientific collections at	374
Greece ..	253	Penobscot, captures at ..	452
Misstatements, refutation of financial	203	Pearce, Mr. on the villanies of lawyers	508
Miot, M. his imposters ..	319	Phenomena, natural, in Scotland	228
Mining, glossary of terms used in	119	Physicians, defence of, in regard to con-	203
Moel Famma, Mr. Parry on ..	412	tagion ..	319
Moore, Mr. on the means of escape from	515	Picture gallery, account of, at Dulwich	119
wrecks ..	532	Pilgrim, Mr. on small-pox inoculation	412
Montmartre described ..	310	....., on infant burial ..	515
Moir, earl of, his moral influence in	42	....., on the creation ..	532
India ..	119	Pitt, epigram on ..	310
Museum, the Hunterian ..	119	Pierce, Alice, her insolence ..	42
Musca, the genus, Mr. W. Curtis on	119	Pictet, Mr. of Geneva, his great merit	119
Music, Mr. Farey on the numbers used in	553	Pluto, the monk ..	119
Mythology of the Hindoos ..	27	Plural number, Rev. Mr. Shaw on the	553
Napoleon, falsehoods and fabrications re-	562	Plague, ravages of, in Asia Minor ..	27
lative to ..	Potter's	Pope, anecdotes of ..	562
....., his patronage of La Grange		....., the edict of, for restoring the mo-	
Naumachia in Hyde-park ..		nastic orders ..	
Navy in commission ..			
Nebulæ, Dr. Herschel's account of them			

I N D E X.

Potter's arithmetical tables, sought for	9	Regent, his speeches to parliament	175, 466
Port royal Spanish grammar described	524	.....'s Chinese bridge, described	1
Popular elections, their uses to a free people	327	Reade, Dr. his examination of Newton's prismatic experiments	10
PORTFOLIO of a MAN of LETTERS	42, 146, 246, 344, 434	Rencountre, a horrible one at sea	603
POETRY, ORIGINAL	45, 142, 248, 346, 437, 533	Reform, various plans of	32
Poem, specimens of a neglected	257	....., Mr. Capel Loft on	314
POPULATION RETURNS of 1811	335, 507	Redding, Mr. his poem	45
Pontoppidan's translation of his account of the sea-snake	427	Register act, inutility of the new one	230
Poor, condition of the	511	Reformation in the Prussian church	415
Pompeia, discoveries at	165	....., names of princes who joined in it	527
President Bradshaw, letter of	143	Reflector, the author of the	526
Press, restrictions on, in the Netherlands	455	Revenues, James the First	528
....., liberty of, asserted and defined	54	Rebels, Scotch and Lancashire, in 1745	530
Preservation of flesh in the Gasses	460	Review tergiversation of the Edinburgh	113
Prevost, Mr. of Geneva, his great merit	313	Richardson, Mr. and Dr. Young's original letters	429
Proclamation of the emperor of China	560	Rivers, origin of	116
Promotions ecclesiastical	285, 379, 474, 571	Rights maritime, their pretended importance, but non-existence	526
Promenades with music, proposed in all populous villages	350	Revenues of 1814	556
Prior's Library at Canterbury	435	Rockingham, Lord, anecdotes of	337
Prosody, Mr. J. Grant on ancient and modern	207	Rome, Napoleon's improvements at	361
Prices of provisions and labour, from 1811 to 14	69	Russian empire, its internal trade	61
Pride, its folly under all circumstances	115	Satan's shield, on Milton's description of	227
Princess of Wales, her magnanimity	182	Saws, circular, their vast powers	26
Prismatic experiments of Dr. Reade	10	Salop, its population in 1811	335
Printing, the right to, asserted	54	Saxony, king of, his spirited proclamation	561
....., its great antiquity	55	Sea water, rapid method of purifying it	161
....., machines for its presswork	549	Scotch sea-side, phenomena at the	524
Prizes at Oxford	581	Scotland, king of, grant to	520
Prospect painting, Mr. W. Taylor on	211, 499	Scott, Walter, his Lord of the Isles	645
Prostitution, appeal in regard to the causes of	305	School society, its success	563
Protest against the address on the Regent's speech	468	Secretions effected by nervous influence	159
Prussian church, principles of it, new reformation	415	Servants, free West India	7
Prussia, her crooked and grasping policy	561	Sea-snake, Mr. S. Luke on the	210
PUBLICATIONS, LIST of	53, 152, 251, 349, 443, 542	....., Pontoppidan on	427
....., REVIEW of MUSICAL	64, 165, 267, 363, 456, 544	Seymour, and the Princess Elizabeth	325
Purse, an antique described	318	Sevres described	515
Pun, Nobbes's, double on	146	Sea, Mr. Bywater on the luminosity of	129
Pyramid of Cholula in Mexico	611	Seymour, Lord Robert, his excellent speech on the mad-house bill	78
Pytches, Mr. on the progress of his English dictionary	110	Seabright, Sir John, his interesting speech	567
Pyne, Col. a letter of his	144	Shaw, Rev. Mr. on Pytche's dictionary	324
Quaint, its derivation	434	..... the etymology of the days of the week	408
Quakers, their excellent petition against the slave trade	80	..... the plural number	119
Queen Ann Boleyn, her residence	28	Ship building, Mr. Williams on	15
..... Henrietta, a letter of her's	145	Sheriffs of England	474
Rain in the last seven years, Mr. Han-son on	315	Shakespeare, cast from his Stratford Monument	547
Rags, dying of, for paper	330	Sinclair, Sir John, on the making of coffee	6
Rayner, Mr. on the state of gold and silver currency	493	Simon, the scripture critic	42
Rail-ways, proposed extension of	118	Singer, Mr. on Harrington's metamorphosis of Ajax	397
Ramsay, Mr. on gaol libraries	129	Sketches in a tour from Bristol to the valley of the Rocks	235, 319
Retrogradation of human nature in Spain, Italy, and France	275	Skeleton, Mr. Kœnig on the fossil human one	352
MONTHLY MAG. No. 264.		Sloe, Mr. Clennel on the acacia, and use of the English	17
		Slave trade, origin of the	247
		....., means of effecting the general abolition of	132
		....., resolutions of the friends to the abolition of	79
		4 O	Slavery,

I N D E X.

Slavery, observations on ..	232	Tamerlane, his correspondence with Charles VI. of France ..	15
....., within the power of every one to abolish	238	..... W. his poem ..	347
Slaves in the West Indies, best means of emancipating the	232	..... T. his poem ..	346
....., emancipation of, by David Barclay ..	133	Tanning substance, a new one ..	514
Slopes of hills ascertained ..	597	Taylor, Mr. W. on prospect painting ..	211, 499
Small-pox inoculation, Mr. Pilgrim on ..	319	Teak-wood ships, their durability ..	457
Smithfield club, its proceedings ..	567	Telescopes, directions for using them ..	257
Southcott, Joanna, imitation of Mary, and detection	262	Temple, Lord, anecdotes of ..	337
Snow and hoar frost of a red colour in Italy	454	Teneriffe, top of, described by Humboldt ..	593
Snake, the sea, Pontoppidan's account of the	427	....., true height of ..	603
Snuff, origin of	43	....., visited by the Hon. G. Bennett ..	537
....., true cause of the adoption of ..	217	Tea-plant, in Europe	105
Sovereignities, union of in the British crown ..	527	Temperature of the last seven years, Mr. Hanson on ..	230
Soil, Mr. Clennel on the burning of ..	523	Tenures, ancient, anecdotes of ..	530
..... Mr. Dacre on ..	115	Theft, Saxon punishment of ..	532
Societies, Mr. Dick on improving literary and philosophical ..	24, 121	Theatres, their attractions ..	471
..... on economy, &c. of ..	503	Title of esquire	317
....., PROCEEDINGS OF PUBLIC ..	48, 154, 253, 351, 445, 537	..... conqueror, its origin ..	528
Society, royal, of London ..	253, 354	Tide, phenomena of, in the Scotch seas ..	525
....., the Sunderland ..	445	Tithes, a cause of	529
....., the geological ..	537	....., abolished in France ..	519
Solitariness of society, with a remedy ..	171	Tour from Bristol to the Valley of the Rocks ..	235, 319
Solitary, the, described from the Excursion ..	642	..... in Italy, journal of one by M. Millin ..	139
Soldiers, pay of Roman ..	527	..... to Paris, narrative of a recent ..	204, 322, 417, 513
Somersetshire, dialect of, by Mr. Jennings ..	351	..... in New South Wales ..	525
....., dialect of, enumerated ..	127	Townshend and Cadigan, letters of ..	436
....., population of ..	507	Trenchers, their use ..	498
Spain, present deplorable state of ..	44	Trinity college, Dublin, education at ..	359
Specimens, Mr. Beck on the means of preserving	10	Travels, Humboldt's, in South America, extracted from	587
Spirits, mischief of drinking ..	117	Trade winds, described ..	600
Spurzheim, Dr. his lectures on the physiognomical system of Dr. Gall ..	453	Tropical heats, described ..	602
Squire, Mr. Mr. Ross in reply to ..	124	Trowbridge, tradition at ..	23
Stagnation of home trade, its causes ..	171	Turtle, Mr. Luke on cruelty to ..	215
Statutes, the new ones abridged ..	62, &c.	Union of Sovereignities in the English crown ..	527
Statue of Sir J. Moore by Mr. Flaxman ..	299	Universities, &c. in Austria ..	360
Stars, the fixed, Herschel's discoveries on the ..	253	Usurpations, papal, in England ..	528
....., Mr. Capel Loft on the distances of the ..	314	VARIETIES, LITERARY and PHILOSOPHICAL ..	54, 158, 258, 355, 450, 545
Steam boats, their introduction ..	355	Valley of the rocks, sketches in a tour to ..	235, 319
....., improvements in ..	526	Vandyke, neglected picture of ..	28
Stenography, among the ancients ..	344	Vandamme, Gen. his excellent character ..	206
Stereotype printing, its state and prospects ..	260	Vaccination, its success in Sweden ..	266
Stewart, Mr. his evidence to the House of Lords ..	279	Vattel, his opinion of military incendiaries ..	276
Stones, meteoric, causes and origin ..	161, 355	Versailles, described in 1814 ..	515
Supernatural appearances accounted for ..	118	Vegetation, progress of ..	599
Surgeons, royal college of ..	48	Vedas, described by Mrs. Graham ..	624
Surgery, anecdotes of ..	240	....., their doctrines ..	625
Sutton, Dr. on Mr. Want's discovery of a gout specific ..	4	Vienna, congress at, its improper spirit ..	560
Swallow, flight of one at sea ..	593	Victims of the rebellion of 1745 ..	531
System of education, the interrogative ..	158	Want, Mr. his discovery of a gout specific, Dr. Sutton on ..	4
Philis, new mode of curing ..	552	..... on the efficacy of his gout specific ..	206
Taxes, on the amount of the income and others ..	8	Wall, Dr. of Worcester, account of ..	19
....., peace and war, their amount ..	8	Walk to Kew ..	24, 115, 326, 510
		Wax, modes of increasing ..	317
		Wandsworth and its rail-way ..	118
		Wanderer the, described from the excursion ..	639
		War, ..	War,

I N D E X.

Wars, the late ones with France, true authors of	114	Wilson, Mr. Andrew, his merit in stereotype printing	268
....., their wickedness and inefficacy	563	Wilkes, John, anecdotes of	336
Washington, disgraceful conflagration at	275, 371	Wines, before Elizabeth's time	498
Waithman, Mr. his spirited conduct in the common council of London	470, 507	Woollens, Mr. Kidson on the importance of stoving	22
Wages of labour, their utter inadequacy	511	Wolcot, Dr. his poem	248
Wahabees, their present state	565	Wonders, recorded by Lord Blaney and M. Miot	402
Weights and measures, Mr. Dumbell on, resolutions of the House of Commons on	61 461	Workhouse, at Wandsworth, described	510
Wealth, inadequacy of, as a means of happiness	25	Wordsman, Mr. his poem	533
.. .. and poverty contrasted	511	Wodan, account of	619
Whitbread, Mr. his independent parliamentary conduct	467	Wordsworth, Mr. his poem of the Excursion	638
Wheel-carriages, their draught & powers	138	Wolf on the science of antiquity	29
Wheat, exports and imports of, from 1701 to 1812	124	Wrecks, Mr. Moore on the means of escape from	413
Whitehead, Mr. on a peculiarity of the human constitution	302	Wynch, Mr. his botanic memoranda and habitats	334, 506
Wilson, Mr. on living in France	ib.	Yankee, origin of that honorable term	146
Wiltshire, dialect of South	114	Yeast, cure of a cancer by	124
Wilna, university of	62	Young, Dr. and Mr. Richardson, original letters between	419
Wilson, Mr. his skill in sanscrit	269	....., Arthur, his farmer's calendar	263
		..... his evidence to the house of lords, on the Corn Bill	276

ECCLESIASTICAL PROMOTIONS.

Almond, Rev. W.	285	Collins, Rev. S.		Kett, Rev. Hen.	379	Price, Rev. Thomas	571
Allen, Rev. W.	379	C.	285	Legge, Hon. and Rev. A. J.	285	Rowland, Rev. W. Gorsuch	379
Barlow, Rev. Geo. Francis	283	Crofts, Rev. J.	ib.	Lightfoot, Rev. Joseph	ib.	Savery, Rev. Ser-vington	ib.
Baron, Rev. John Samuel	379	Debrey, Hon. & Rev. Tho.	285	Linley, Rev. O. J.	571	Shakespeare, Rev. A. W.	285
Banks, Rev. Wilson	474	Digby, Rev. W.	571	Lunn, Rev. M.	ib.	Smith, Rev. Robert Ralph	474
Beauchamp, Rev. J. W. H.	571	Domville, Rev. Wm.	285	Lynn, Rev. J.	285	Snow, Rev. W.	379
Birch, Rev. R.	ib.	Drake, Rev. W. Fitt		May, Rev. Arthur Stert	379	Spencer, Rev. T.	ib.
Blatch, Rev. Jas.	285	Dyson, Rev. H.	285	Maunsell, Rev. Wm.	571	Stone, Rev. Mr.	285
Bonney, Rev. S. K.	474	Fearon, Rev. J.	571	Morgan, Rev. E.	ib.	Surter, Rev. J.	571
Bradley, Rev. Warre	379	Fiske, Rev. R.	285	Newton, Rev. Jas. Wm.	ib.	Taylor, Rev. G.	285
Capel Hon. and Rev. Wm.	285	Francis, Rev. R. B.	474	Nott, Rev. G. F.	474	Talbot, Rev. T.	571
Carter, Rev. Jas.	379	Garnier, Rev. W.	285	Palmer, Rev. J. C.	571	Well, Rev. R.	379
Carruthers, Rev. R.	571	Gray, Rev. W.	474	Phillips, Rev. Chas.	474	Whitaker, Rev. T.	285
Clarkson, Rev. Townley	379	Hayward, Rev. George	379	Pinkington, Rev. M.	571	Wilkinson, Rev. W.	379
Clerk, Rev. Andrew Irvine	474	Harridge, Rev. W. Gwinney	571	Poore, Rev. J.	474	Wood, Rev. P. S.	474
..... R. B.	ib.	Howes, Rev. Francis	ib.	Pretyman, R. esq.	285	Wrench, Rev. Jacob George	379
		Hoyle, Rev. R.	ib.	Price, Rev. Morgan	ib.	Yonge, Rev. W.	571
		Ion, Rev. Geo.	379				
		Kaye, Rev. John	285				

INDEX to LIVING NAMES in the VARIETIES, NEW PUBLICATIONS, NEW MUSIC, and LOCAL NEWS.

Abbott, Thos. 53	Brown, Mr. J. 551	Coxe, Rev. Arch- deacon 454, 547	Gamble, John 53
Accum, Mr. 550	B. 551	Cottle, Mr. 452	Gazi, Father 455
Adams, Dr. 453	Brewer, Geo. 350	Colquhoun, P. 154	Gale, R. 166
—, Sir Wm. 164	Brydges, Sir Eger- ton, K.J. 549	Cox, Rev. F. A. 358	Gardiner, W. 154, 166
Aikin, Arthur 153	—, Mr. 551	Cramer, J. B. 457	Galton, S. T. 100
Aiton, W. T. 349	Burrough, G. F. 542	Crawford, M. 153	Genlis, M. de 444
Ainsworth, J. 89	Burton, J. D. 349	Croker, Abra- ham 350	Gillies, R. P. 53, 60, 252
Albin, 182	Bull, Rev. J. 153, 252	Curwen, Mr. 188	Gisborne, Rev. T. 100, 154
Anderson, John 252	Burgess, Right Rev. T. 253	Daniell, Mr. Wm. F.R.A. 253, 351	Gleig, Rev. Geo. 53
—, Rev. 551	Butler, Chas. 52	Davey, Dr. John 263	Gordon, John 252
Wm. 53, 359, 484	—, Rev. S. 452	Davies, Griffith 152, 443	Goldsmid, John Louis 60
—, Mr. 551	Butcher, Rev. Wm. M.A. 444	D'Alton, John 161, 444	Gough, Mr. 451
Arch, John and Arthur 152	Busby, Dr. 452	Davy, Sir Hum- phrey 152	Gorton, J. 542
Arrowsmith, Mr. 356	—, Mr. Geo. Fred. ib.	Daldorf, Baron 161	Goldsmith, Lewis 343
Arnold, S. J. 542	Bullock, Mr. Geo. 547	Davenport, Se- lina 350	Grundy, John 253
Ashe, Mr. Thos. 453	Buchanan, Ro- bertson 52	Deschamps, M. 165	Grant, Rev. J. 264
Atkinson and Clarke 553	Byron, Lord 547	Dibdin, T. 251	—, Johnson 544
Balantine, W. 251	Carey, Dr. 265	— T. F. 59	Greig, Mr. John 264
Badham, Charles 53	—, Felix ib.	Dixon, Mrs. 153	Grey, Earl 379
Baverstock, Mr. 198	Carpenter, Rev. Lant 264, 451	Didot, 164	Guignes, M. de 552
Banks, Sir Joseph 58	Camidge, J. 267	Downing, Rev. Bladen, L.L.B. 54	Gyles, J. F. 444
—, T. C. 543	Card, Henry, M.A. 444	Doukas, Father 455	Harvey, Geo. 252
Balfour, W. M.D. 444	Carmichael, Rd. M. R. I. A. 152, 453	Dobson, Wm. 153	—, Jane 359, 444
Bakewell, Mr. 451	Carrieres, M. des 349	Double, M. 163	Harrison, Dr. R. 263
Bateman, Dr. ib.	Campbell, Rev. A. C. A.M. 350	Dodd, Mr. B. R. 358	Hatchard, John 53
Baber, Mr. 159	—, Mr. 356	Douglas, George 543, 551	Halcomb, John ib.
Barlow, Peter 359	—, Rev. 357	Dumbell, Mr. 59	Hall, Rev. R. 89
Bey, Ali 548	John 357	Duncan, John 153	Haygarth, Wm. A.M. ib.
Betham, Miss 453	Caulfield, James 542	Dundonald, Lord 550	Hawkins, Mr. 58
Bellamy, Mr. J. 162	Christian, Edw. 251	Edgeworth, Ma- ria 52	—, Letitia Matilda 444
Berzelius, J. Ja- cob 542	Chalmers, Rev. Thomas 252	Edmonston, Mr. 57	Hanway, Mrs. 60, 543
Beaujour, Felix de ib.	—, Alex. 542	Edington, R. 543	Haigh, T. 65
Bell, Chas. 543	Chad, G. W. 152	Elmes, Mr. 264	Haydn, Dr. 363
Bingley, Rev. W. 153	Challoner, N. B. 166	Estlin, Dr. 356	Havell, Messrs. 549
Bishop, Mr. 363	Chapman, W. 544	Eustace, Rev. J. Chetwode 253	Hedgehog, Hum- phry 59, 252
Birt, John 544	Clayton, Rev. W. 252	Evans, John, M.A. 252, 543	Heraud, J. A. 53
Blayney, Lord ib.	Clementi, M. 65	Faber, Rev. G. S. 58	Headlam, John 34
Blair, Mr. W. 358	Clarke, J. E. 154	Faithorn, John 152, 161	Heyne, Dr. 57, 152
Bluemantle, Mrs. 53	—, E. D. LL.D. 154	Farre, J.R. M.D. 543	Head, Michael 350
Bloomfield, Robt. ib.	Cooté, R. H. 251	Fernandez, Don 252	Helme, Eliz. 543
Blagdon, F. W. 444	Colebrook, Mr. 266	Fletcher, Judge 201	Hey, Mr. Wm. 551
Blick, Jas. 349, 547	Cobbett, W. 52	Flinders, M. 54	Highmore, Mr. 58
—, John 542	Coke, T. W. esq. 103	Flight & Robson 167	Higgins, Wm. F. 153
Bonaparte, Lu- cien 264, 544	Cooper, Mr. J. 60, 443	Forster, Mr. 454	Hill, Lord 161
Boosey, T. 457, 542, 514	Cooke, Nathaniel 444	Francis, Eliza S. 552	Horsley, B. 264, 59, 519
Booth, Geo. 544	Comfield, P. 196	Freeman, Mr. 542	Holland, Mrs. 53
Bransby, Jas. 542	Cooper, Wm. B.D. ib.	Frend, Wm. 543	—, Dr. 451
Brewster, David, LL.D. 154, 350	Cockburn, G. Lieut.-Gen. 450	Fry, Rev. J. 544	Hoare, Rev. John 444
Britton, J. 52, 251, 547, 549		Fulton, R. 285	Hodgson, Rev. F. 452
Broughton, T. 153, 252		Garwood, M. 251	Holmes, Rev. J. 454
Bray, William 154			Horne, Thomas Hartwell 152
Braidwood, Mr. 291			Hoare, Sir Rich. Colt 154
Bryan, Michael 349			Home,
Brown, Mr. ib.			

INDEX TO NAMES OF AUTHORS, &c.

Home, Sir E.	159	Maddock, Mr.	264	Phillips, Sir Ri-		Slapp, Wm.	166
Hobson, E.	190	Margarot, Mr.	358	chard	58	Smith, George	52
Hobhouse, Sir B.	385	Major, Joseph	267	Philippart, J.	52, 152, 162	—, John, &	53
Housham, Mr.	161	Maden, Spencer,				Son	53
Howel, T. B.	349	D.D.	54	Piggott, Rev. So-		—, Richard	
Hart, Wm. J.	350	Manckenrot, A.	443	lomon	252	Alex.	65, 154
Hogg, Mr. Jas.	549	Mant, A. C.	ib.	Power, Alex.	252, 443	—, John	
Huddleston, R.	251	Malcolm; Sir		—, George	453	Pye, D.D.	152
Huthersal, John	252	John	358	Porter, Miss A.		Southey, H. H.	
Huntingford, H.	349	Maitland, Capt.	444	M.	153, 350	M.D.	252
Hurst, John	542	Marsh, Edward		Powel, Thos.	167	Southey, Robert	53
Hulbert, Mr.	387, 549	Garrard	ib.	Potter, Wm.	350		544
Ingram, Alex.	153	Macauley, Rev.		Price, Geo.	251	Sotheby, Wm.	52
Jamieson, Mr.	263	A.	451	Pratt, Mr.	51, 356	Southcott, Joanna	54
—, T. M.D.	53	Marriott, Rev. H.	152, 550	Rancliffe, Lord	384	Spurzheim, Dr.	162, 453
—, John,		Mavor, J.	152	Rawlins, T. A.	457	Speare, David	152
D.D.	162	Maxwell, Mr. A.	550	Reynard, Francis	52, 443	Spence, Wm.	580
Jackson, Mr. Z.	452	Meeke, Mrs.	53, 543	Rennel, Major	58	Stackhouse, E. W.	297
Jacob, W.	452, 550	Meen, Rev. H.	454	Reinagle, A.	65	Stanhope, Lord	292
Jay, John	363	Merlet, P. F.	543	Reddell, Mr. E.	443	Starkie, T.	251, 349
Jenner, Dr.	266	Minchin, Mr.	160	Reise, Augustus	545	Steibelt, D.	268
Jengilier, Zachary	542	M'Nicoll, David	153	Ridgley, T. D.D.	444	Steele, Hon. J.	53
Jickling, Mr.	264	Morris, Hon.		Ries, Ferdinand	457	Stewart, Charles,	
Joyce, Rev. J.	264, 455	Governor	252	Roget, Dr.	263	M.S.A.	54
Johnson, Dr.	264	Morell, Rev. T.	263	Rouse, W.	251	Storer, Jas.	445
—, J.	349	Moses, Henry	52, 162	Roebuck, Capt.	265	Strutt, Jacob G.	153
Jones, Mr.	358	Moodie, Wm. D.D.	54	Roche, Mrs.	153, 543	Struther, J.	150
—, Wm.	544	Morrison, Jas.	152	Robinson, Dr.	357	Stevens, Rev. Ro-	
Kapetanaki,	265	Morgan, Wm.	153	—, Rev. T.	359	bert	154
Kett, Rev. H.	153	Mortimer,	357	Roscoe, Mr.	86	Surr, Mr.	553
King, John	152	Montucci, Dr.	ib.	Rosenberg, Mr.	358, 542	Taylor, Mr. Jo-	
—, M. P.	165, 545	Murray, Dr.	490			seph	60, 154, 543
Kidd, Rev. Jas.	160, 550	Myers, T.	153, 161, 551	Rose, Philip	543	—, Wm.	380
Kirby, Rev. Wm.	ib.	Nares, Rev. Edw.	53	Russell, W.	65	—, Mr. A.	357
Knight, Thomas		Nathan, John	339	Ruggieri, Dr.	266	—, Mrs.	542
Andrew	162	Nightingale, Rev.		Rundall, Mr. A.	443	Telford, Mr.	289
Labauume, Eugene	452, 544	Mr.	263	Ruding, Rev. Ro-		Tenant, Smith-	
Laing, David	548	Nichols, Mr.	160	gers	451	son	161
Laborde, Comte	551	Needham, Mr.	190	Salt, H. F.R.S.	253	Thomson, Rt.	
Leadbetter, Mary	444	Nolan, Rev. Fred.	59	Sauret, Mr.	264	S. M.	251, 444
Lee, T. Rev.	339	Norberg, Profes-		Sauliez, Geo.	443	—, Antho-	
Lettsom, Dr.	453	sor Mat.	455	Salis, Count de	444	ny Todd	152
Litchfield, Dean of	54	Nugent, M.		Saurey, S.	543	Thurlow, Lord	252
Lichtenstein, Pro-		Ogborne, Eliz.	253	Sadler, Mr.	287, 381	Thelwall, John	53
fessor	452	Onslow, Serj.	100	Scott, Walter	53, 350, 356, 544	Thistlethwaite,	
Linley, Wm.	153	Opie, Mrs.	252	Schimmelpen-		Rev. W. M.A.	ib.
Locket, Capt.	266	Orger, J.	444, 452	ninck, Mary		Toulmin, Joshua,	
Loffit, Capel	53	Orton, Job	444	Anne	454	D.D.	251
Longman and co.	452	Ostervald, Dr.	455	Serris, Olivia		Toplis, Wm.	ib.
Loyell, Mr.	358	Overton, John,		Wilmot	444	—, Rev. J.	53
Lumsden, Dr.	265	A.M.		Serres, M. Mar-		Todd, Rev. H. J.	252
Lysons, Rev. D.	253	Patison, Mr. J.		cel de	453	—, Mr.	58
—, Samuel	ib.	D.	262	Serie, Ambrose	552	Topliff, R.	167, 267
Lyon, Rev. John	154	Parry, John	64, 267, 268	Shakleton, Eliz.	444	Towgood, Rev.	
Marshall, C.	251	—, Caleb Hil-		Shirreff, John	251	M.	152
Mann, Isaac	252, 444	lier, M.D.		Shepherd, Rev.		Tofino, Don Vin-	
Marsh, Herbert,		—, Lieut. W.		Wm.	253, 264, 460	cente	ib.
D.D.	252, 59	E.	359	Sims, J.	251	Tooke, Rev. W.	544
Macleay, Dr.	263	Paterson, David	544	Sismondi, J. C. L.		Trotter, Dr.	264
Malleville, M.	553	Pelham, M.	152	Simonde de	252	Turner, Mr. Sha-	
Marshman, Mr.	265	Peck, Wm.	350, 444	Singer, Mr. Geo.		ron	262, 543
Mackintosh, Sir		Pearson, Dr.	263	John	550	Tuckey, Capt.	357, 359
James	547	Perez, Sixto	65	Sketchly, W.	350	Usko, Rev. John	
		Pearce, Jas.	443, 452	Shute, Dr.	388	Fred.	162
		Planta, E.	152, 154			Volney,	

I N D E X.

Volney, 553	Wellbeloved, 162	Williams, Mr. 264	Wolff, Mr. Jens. 59
Wathen, Jas. 253	Rev. C. 152	——, T. W. 454	Woodhouse, J. C. 53
Wakefield, Pris- 152	West, T. 350	Willan, Robert, 443	——, Rd. 339
cilla 154	Well, W. Chas. 450	M.D. 488	Wood, Wm. 153, 444
Wardlaw, Ralph 542	M.D. 456	Willis, Rev. J. 153,	Woollett, 338
Walcott, E. and 544	White, Rev. 59	Wilson, W. H. 444	Worsley, Rev. 543
W. 544	Henry 456	Wilkinson, Hen- 544	Israel 544
Walton, Wm. 53	Whitaker, Dr. 350	ry Watts, M.A. 248	Woelfe, J. 161
West, Mrs. 104	——, John 163	Wolcot, Dr. 264	Wynken, Wm. 163
Webb, James 268	——, J. D. 552	Wordsworth, Mr. 264	Wyatt, Mr. M. 543
Webbe, S. jun. 253, 552	LL.D. 552		Yeats, G.D. M.D. 543
	Williams, Helen 253, 552		
	Maria 253, 552		

INDEX TO THE NEW PATENTS.

BENINCKE, W. for manufacturing ver- digris 536	Maberley and Barrow, for securing car- riage-glasses 349
Branton, Mr. for chain cables .. 535	Michell, T. for a machine for raising wa- ter 536
Bexton, John, for twisting and laying cotton, &c. 349	Moult, Wm. for acting upon machinery 151
Collier, J. for combing wool .. 536	Neville, Wm. for making gates, &c. ib.
Courtald, G. for a spindle for the manu- facture of silk thread ib.	Osborn, Henry, for tools .. 150
Dickenson, John and George, for manu- facturing paper ib.	Parker, Wm. for green paint .. ib.
Didot, A. F. for printing types .. ib.	Pauly, T. S. for fire-arms .. 536
——, L. for illuminating apartments, &c. ib.	Penny, J. for making pill-boxes, &c. ib.
Doncaster, Mr. W. for a ship's table 442	Philips, R. for a plough .. ib.
Dobbs, J. for improvements in manu- facturing machines for cutting and ga- thering in grain 536	Pickering, Thos. Abree, for preventing losses by coaches, &c. .. 151
Dunnage, Geo. for propelling boats, &c. 349	Price, Jos. for making glass .. ib.
Erard, S. for musical instruments .. 536	Preston, Grant, for concave cabin stoves ib.
Hancock, Messrs. and co. for whalebone carriages 443	Ruthven, Mr. for printing .. 348
Hanbury, Mr. for carpets .. 250	Salmon, Robert, for improvements in ma- chines for making hay .. 536
Heywood, George, for turning rolls 349	Sampson, W. for raising water .. ib.
Hill, Anthony, for working iron .. 443	Sellars, Wm. for spinning ropes, &c. by machinery 151
Howard, Mr. for refining sugars .. 441	Sheffield, W. E. for manufacturing cop- per, &c. 536
——, W. for apparatus for working ships' pumps 536	Shaw, A. for cutting glass .. ib.
Jordan, John Stubbs, for making lights 349	Steers, Edw. for bottle stoppers .. 535
Johnston, Wm. for making salt .. 443	Sykes, T. for fire-arms .. 536
Kendall, Jos. for making pill-boxes, &c. 536	Taylor, J. and P. for a loom for weaving ib.
Kershaw and Wood, Messrs. for preparing flax 150	Thomson, J. for making ships govern- able ib.
Larkin, Michael, for windlasses, &c. 443, 535	Tindall, Thos. for improvements on the steam-engine 349
Lister, W. for separating corn from chaff or straw 536	Vanderkleft, Mr. for purifying oil 348
Longhurst, J. for a barrel organ, &c. ib.	—— walking staffs 443
Mason, Mr. C. J. for English porcelain 249	Vancouver, John, for painting walls, &c. 151
	Walters, J. for frame timbers, or binds of ships 536



END OF THE THIRTY-EIGHTH VOLUME.

9
6
1
b.
0
b.
b.
b.
b.
51
ib.
ib.
48
56
ib.
51
536
ib.
535
536
ib.
ib.
349
348
443
151
536